THE MADRAS CHRISTIAN COLLEGE MAGAZINE.

MAY, 1886.

NOAH, THE ARK, AND THE DELUGE.

God has given us two books, the Sacred History of the World which we call the Bible, and the Book of Nature or the history of rocks and fossils, etc., which we call Science. Both these books come from the same Divine source and therefore they are equally true and of equal authority. Both are equally true, therefore the one cannot contradict the other; and both are of equal authority, therefore the one cannot dogmatise over the other. This being the case it is especially imperative on us that we read these books most carefully,—guarding on the one hand against a superstitious abuse of the Bible, which leads to a fantastic science and on the other hand against that undue confidence in a necessarily imperfect Science and contempt for any other authority, which tends inevitably to an heretical religion.*

From a disregard of this true and wise way many a difficulty has appeared, many a harsh and bitter—not to say senseless, word has been written and spoken, and many a poor soul has made shipwreck of his faith, and floundering about for awhile has at last landed on some desert island, miserable, helpless, lone.

* Cf. Birk's Bible and Modern Thought, p. 319.

One of the supposed contradictions between the teaching of these two books is concerning the history of the Deluge. Perhaps no portion of the Pentateuch has caused more enquiry, no subject has been the occasion of more earnest dispute than this. Even now faint echoes of objections that were propagated years and years ago still ring in our ears; echoes of ideas, that the Deluge is only (i) a *myth,* (ii) that it is *contrary to the latest investigations of science,* and (iii) that it is *opposed to all common sense.*

We will try to explain and to answer these objections.

(i) *A myth,* they say. All nations under the sun have their myths of a Deluge. We trace the person of Noah amongst the deities of a far antiquity. In Osiris "the many-eyed"; in Typhon who is related to have made an ark of cunning design, in which he shut up Osiris and then threw it into the river, whence it was cast ashore by the waves; in Bacchus who once beset by his enemies rushed into the sea, where he was miraculously preserved in an ark; in Saturn and his wife Rhea, who were born on the ocean and have a ship for their symbol, and are represented as the common parents of mankind; in Deucalion who is related to have been preserved in an ark, from which he despatched a dove to see if the waters had abated.

The recognition of this idea of the Deluge is discovered in the names, rites and temples of the pagan world. In the religious processions of the Deity Osiris at Theba a ship formed a prominent object; and Theba is the Hebrew word for ark. The word denoting ark occurs frequently in ancient classics, either as Chelos, Kibotus, Arca, or Larnax. In the sacking of Troy, Euryplus had an ark that contained the image of Bacchus. And in the reign of Septimus Severus, in the city of Apamea, in Phrygia, which anciently was called Kibotus or the ark, a medal was struck commemorating the Deluge. On the medal is represented a square-shaped vessel floating on the water. Through an opening in this vessel are seen two persons, a man and a woman. On the top of the vessel is perched a bird, and flying towards it comes another bird bearing a branch between its feet. Before the vessel the same pair stand on dry land, and are lifting up their hands and faces as if in praise and thanksgiving to the Deity.

Heathen writers also mention the Deluge. There is the Chaldean account which was discovered by the late Dr. George Smith inscribed on some tablets among the ruins of the royal palace of Nineveh. This account shows a striking coincidence with the record of

Genesis. "The God spake to a man and said, make a great ship for thee, for we are about to destroy the sinners and life; and cause to go in the seed of all life to preserve them. Let the ship be six hundred cubits in length, and sixty cubits in breadth and height, and pour bitumen over the outside and inside. And fix thee an altar for offering. [The man did as the God had commanded]; all his male and female servants, the beasts of the field and the animals of the field he caused them to go up. Then the flood came in the night; the God caused it to rain heavily from heaven. The man entered into the midst of the ship and shut the door. A storm arose from the horizon of heaven extending and wide. It thundered,—we went over mountains and plains,—the flood reached the heaven. Bright earth was turned to a waste; all life was destroyed; brother saw not brother. On the seventh day was a calm, —the storm and all the tempest quieted. The sea dried and the tempest ended. The whole of mankind were like reeds,—their corpses floated. I opened the window and the light broke in. I sat still and over my refuge came peace. To the country of Niser went the ship, the mountain of Niser stopped it. On the seventh day I sent forth a dove and it left and went, and a resting-place it did not find, and it returned. I sent forth a swallow, and it left but returned. I sent forth a raven and it left. The corpses it saw and did eat, and swam and wandered away. I sent forth the animals to the four winds. I poured out a libation; I built an altar on the peak of the mountain. When the judgment was accomplished, Bel went up to the ship, he took my hand and brought me out. He caused me to bring my wife to my side. He purified the country. He established in a covenant and took the people. He said the cry of the man alarms—this do, this scarlet cloth place on his head and the day he ascended the side of the ship, his wife placed the scarlet cloth on his head." †

Here is another quotation from Lucian (an ancient Greek author):— "This generation and the present race of men were not the first, for all these of that former generation perished. But these are of a second race, which increased from a single person named Deucalion to its present multitude. The men were of a violent and ferocious temper, and guilty of every sort of lawlessness, therefore a great calamity befel them. The earth suddenly poured forth a vast body of

† The above are only a few of the numerous extracts from these remarkable records. Cf. Dr. George Smith's Lecture, "On a Cuneiform inscription describing the Deluge."

water, heavy torrents of rain descended, the rivers overflowed their banks, and the sea rose above its ordinary level, until the whole world was inundated, and all that were in it perished. In the midst of the general destruction Deucalion alone was left to another generation on account of his extraordinary wisdom and piety. Now this preservation was thus effected. He caused his sons and their wives to enter into a large ark which he had provided and afterwards went into it himself. But while he was embarking, swine, and horses, and lions, and serpents, and all other animals that live upon the face of the earth, came to him in pairs. These he took in with him, and they injured him not, but on the contrary the greatest harmony subsisted between them through the influence of the Deity. Then they all sailed together in one ark so long as the water prevailed."*

In China Fa-He the reported founder of Chinese civilization, is said to have escaped from the waters of the Deluge, and reappeared as the first man attended by his wife, three sons and three daughters. Dwellers in India will be familiar with the Hindu, Muhammadan, and Parsee, traditions. The Hindus quote from the Catapatha Brahmana and from the Mahabharata—how that Manu was saved in an ark from a flood that covered the whole earth, and how the Divine being to whom he owed his escape appeared to him in the form of a fish. The Muhammadans in the main follow the Biblical account but dwell at length on the testimony of Noah to the unfaithful. In their Qurán Noah is represented as calling in vain to one of his sons to enter the ark, but the son refuses in the hope of escaping to some distant mountain, and is drowned before his father's eyes. The Parsees say that the world was corrupted by Ahriman, the Evil One, and so it was necessary to bring over it a universal flow of waters that all impurity might be washed away. Accordingly the rain came down, in drops as large as the head of a bull, until the Earth was wholly covered, and all the creatures of the Evil One perished, and then the flood gradually subsided; and first the mountains, and next the plains appeared once more. Other nations also have their traditions— the Celts, the Laps, the Mexicans, and many tribes of Central and North America.†

Now as we find similar myths of a Deluge all over the world we of course suspect that the Biblical narrative is also a myth.

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* Cf. Lucian's De Syra Dea.

† Cf. Nägelsbach summary of the traditions of the Deluge in Schaff's Biblical, historical, and doctrinal Enclycopædia, Vol. II. p. 1664.

But is it so ? we reply. We are accustomed to regard these most interesting traditions as corroborative of the Bible record of the Deluge. It is perfectly intelligible how these and other traditions concerning the Creation, the Origin of Man, the Garden of Eden, and the Beginning of Evil may have been elicited from one primitive and true tradition carried westward by the Patriarchs, Abraham and his descendants, as they wandered away from their Chaldean home. The argument that in several parts of the world civilised and barbarous people alike would not fail to find traces of marine animals beneath the earth's surface and thus get the idea of a Deluge, will not stand. But even supposing this possible, how could we account for the intense similarity that runs through the majority of these traditions ? We also entirely fail to see how the mere idea of a Deluge and the re-peopling of the earth by one family would have struck the imagination of so many and so diverse races. We cannot conceive how they all came to stumble on the same myth, if it is all only an idea. It seems to us therefore that the only way out of the difficulty is to readily and frankly acknowledge that all these several traditions had their common origin in some historical fact ; and the prime, true, simple, and sensible account of this fact we believe is only to be found in the Bible. *

But echoes of other objections now reach our ears. (ii) Impossible, they say. Recent revelations of science contradict it. In the first place there is not and never has been sufficient water in the world to cover all the mountains. All the waters, the seas, rivers and lakes, etc., would not cover the earth round and round to more than a depth of seven inches. For a universal Deluge, such as the Bible describes, no less than eight oceans would be necessary. But even if we suppose these eight oceans were miraculously forthcoming and that there had been a universal Deluge we present to ourselves an enormous increase of the Equatorial diameter. Two new elements would hence accrue to the actions of gravity upon our planet. The absolute weight would be greatly increased and the causes of the nutation of the axis would be varied. We are not

* Cf. Speaker's Commentary *in loco*, Note, A, Part 1.

M. Lenormant, a great French scholar, and an apostle of free-thought says :—

"But as the case now stands, we do not hesitate to declare that far from being a myth, the Biblical deluge is a real and historical fact, having, to say the least, left its impress on the ancestors of three races, Aryan or Indo-European, Semitic or Syro-Arabian, Chamitic or Kushite—that is to say, on the three great civilised races of the ancient world, those which constitute the higher humanity—before the ancestors of those races had as yet separated, and in the part of Asia they together inhabited."

competent to calculate the changes in the motions of the earth which would be thus produced, and which would propagate their effects through the whole solar system, and indeed to the entire extent of the material creation; but they would certainly be very great. The whole physical system would be deranged and the well-being of innumerable sentient natures would be ruined. Again, pursuing the supposition, the ark would not remain stationary; it went upon the face of the waters. Its form was adapted to secure slowness of motion; so that it should float as little a distance as possible from the place of human habitation. But by the action of the sun upon the atmosphere, currents would be produced, by which the ark would be borne away, in a southerly and then a westerly direction. To bring it back from such a situation as would correspond to its grounding in Armenia, or any part of Asia, it must first circumnavigate the globe. But this was impossible in the time, even if it had possessed the rate of going of a good sailing vessel. It might perhaps advance as far as the middle of North Africa, or the more westerly part; and there it would ground at the end of the three hundred days.* Further, if the Deluge really happened, how do you explain the existence of certain classes of marine animals at such a great depth of water as the event would have necessitated? And how do you account for the loose scoriæ that is now to be found on the mountains of Auvergne and Languedoc? These surely would have been swept away by the mighty waters. Think again of the distribution of the animal kingdom. We see the same type of animals in South America and New Zealand as lived and died there before the creation of man. This we know from fossil remains now extant. Is it conceivable that the Patriarch should have collected all these different animals from their several habitats and redistributed them over the face of the earth?† It will have been noticed that the whole of these objections, which some have urged, urge still, and will continue to urge so long as they confine their reading to those books that are now being so widely propagated over this land, against the Bible, are nearly all on the supposition that we believe, and that the Sacred Book states, that the Deluge was universal, *i.e.*, that the waters covered the whole face of the earth and all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon

* Cf. Pye Smith's Geology, pp. 154, 155.
† Cf. Speaker's Commentary *in loco*, Note A, Part 2.

the earth, and every man. We do not, however, thus interpret the Biblical narrative; for the simple reason that we do not feel called upon to expound this ancient phraseology with our usual cold European exactness, neither do we think it necessary to adhere to the uncritical views advanced by our fathers and those before them. Our belief is that the Deluge was universal only as far as mankind of those days was concerned, but partial only as regards the earth, together with the beasts and birds and creeping things that inhabited it. We cannot see as yet that the Bible means less than this; we feel certain it does not necessarily mean more. Such expressions as, "all the high hills that were under the whole heaven were covered" (Gen. vii. 19). "All in whose nostrils was the breath of life......died" (Gen. vii. 22), and other passages are only instances of the frequent use in the Bible, as well as in other Oriental historical works that we could quote, of the well known figure of speech, synecdoche, when the whole is taken for a part and general terms are made use of merely to denote the greatness of particulars. This will be readily admitted. Reference need only be made to such passages in the Bible as, "all the earth sought to Solomon to hear his wisdom, which God had put in his heart" (1 Kings x. 24). "And there were dwelling at Jerusalem Jews and devout men out of every nation under heaven" (Acts ii. 5) and where S. Paul speaks of "the Gospel......which was preached to every creature, which was under heaven" (Col. i. 23)—to find other specimens of the great variety of geographical statements in the Bible, in which the word ALL has only a limited signification, the narrowness or breadth of which must be determined by the context. No one supposes for a moment that even the greater portion of the then existing world ever heard of the fame of Solomon, but we know that all the earth in his vicinity was filled with rumours of his intelligence and splendour; no one can surely understand that devout men from every nation under heaven were present at Jerusalem at that time, when the nations actually meant are specified in the following verses and represent only a few of the numerous countries then inhabited; and as concerning the Gospel having been carried to all the world in the Apostle Paul's day, we know that such was not the case. These passages no person can interpret in their most literal significance. We understand the words of the narrator of the Deluge, therefore, as meaning only a partial Deluge.*

* For other instances cf. Eadie's Biblical Encyclopœdia s. v. "Flood."

But again we must think of the narrative of the Deluge as the testimony of an eye witness. It is the custom of the Bible to refer all historical records to eye-witnesses. The writer of the book of Genesis alludes to some record of this event then extant. Perhaps this record was written by Noah, or Shem, or some other member of the family.* It may be that we have the very words in which the Patriarchs told their children and grand-children, what they themselves had seen and experienced. Let us then remember that the Bible account of the Deluge is given by one who describes things as they appeared to him, a plain simple man. It seemed to him as if all the fountains of the great deep were broken up and the windows of heaven opened. He was not able to, and therefore did not, infer from geological probabilities, that the physical agencies evoked by the divine power to destroy the ungodly race of mankind were a subsidence of the regions then inhabited, so as to admit the oceanic waters, and extensive atmospherical disturbances connected with that subsidence and perhaps with elevation of the neighbouring regions.† It seemed to him as if all was one vast surging deep, not a hill appeared in sight, there was no sign of life outside the ark—and he said so; but whether the Deluge was partial or universal he could never see or know. He, like all other eye-witnesses in the Bible, deals with facts patent to the senses, and not with secret facts that lie hidden from general view.‡

Another argument for a partial Deluge is the evidence that the narrative affords of the manifest purpose of God to destroy wicked men only from off the face of the earth. He saw that measures of amelioration would not meet the case, and therefore He determined to clear off the existing race and to bring in a better state of things. Now we dare not limit the power of the Almighty, but we must always have regard to what is called the economy of miracles. We do not suppose that God would do more than accomplish His purpose, which was to destroy the then inhabited world; and in that case none of the superfluous displays of power that have been suggested would have been necessary. From the nature of the narrative therefore we conclude that the Deluge was only partial.

Wherever men existed thither reached the flood. The limits of

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* There are upwards of twenty references in the Bible to books and records now lost or unknown. The fifth chapter of Genesis refers to a prior record commencing, This is the *Book* of the generation of Adam. So here, these are the generations of Noah. (Gen. vi. 9,) etc.

† Cf. Origin of the World. Sir J. W. Dawson, p. 256.

‡ Cf. Birk's Bible and Modern Thought, p. 322.

its vengeance were the homes and haunts of the human family. We are thus confronted with the question, How far was man dispersed over the face of the earth in Noachian times? Science replies, It has been proved beyond controversy that man had wandered in considerable numbers at least all over Northern Europe at a very remote period. Now what have Biblical apologists to say to this? They quote with no little confidence in their authority a page or so of a striking lecture delivered last year at Glasgow by the Duke of Argyll.* The lecturer first explains and defines what he means by a Deluge:—

"I mean that there has been over some considerable area of the globe although not necessarily over the whole of it, a great submergence of the land under the sea. That is the first definition. The second is that this submergence has been essentially of a temporary character. The third condition is that there should be evidence that it has been accompanied with the destruction of animal life. The fourth condition is that this event should have happened since the birth or, as some would rather call it, the development of Man upon the globe."

The first point the lecturer proves by reference to the universal tradition of the Deluge; a tradition, as we have seen, so precise and concordant that it could not be an invention. He then enquires into physical facts. Most of our readers will have heard of the wonderful Glacial Period, when the land about Northern Europe was elevated and depressed repeatedly during many years. The lecturer tries to identify the last submergence of the land towards the close of this period with the Noachian Deluge. The Deluge, therefore, must be identical with the latest geological changes in the earth's crust. Nothing very permanent in the structure of the world can be ascribed to this event. Fossil remains embedded in the earth on mountain tops can furnish no evidence of the Deluge. They were imbedded there by the agency of lengthened processes and have nothing to do with such a transitory submergence as a mere catastrophic Deluge would warrant. The Deluge was of so short duration that comparatively little change upon the earth's surface would have been produced. Consequently the lecturer tries to prove geologically the essentially transitory character of this last submergence. He says:—

"I come now to a fact to which I attach great importance, as the most essential, perhaps, of all the facts furnished by Geology. But, first of all, I wish to ask what you think would be the effect of a deluge? Supposing the

* "Geology and the Deluge."—Duke of Argyll.

ocean in the course of the next year were to rise 1300, 1500, or 2000 feet, what would you expect it to do? The first effect of water overflowing the land is the distribution of gravels. It washes away first the finer earth and next all the stone and loose materials, and these are scattered over the land.

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It is well known that the effect of an inundation is to leave in one place gravel, and in another place mud deposits. Well now, we have arrived at this conclusion—that if there has been a deluge we ought to have a proof of it in the distribution of gravels and of sand, or mud and clay. These are what we ought to look for as indications of a deluge."

We now make another quotation from the lecture:—

"There is a mountain in North-West Wales called Moel Tryfan, which is part of the Snowdon range, upon which there is a slate quarry at a height of 1390 feet above the level of the present sea. In opening that quarry an immense bed of gravel was found. Perhaps I may be asked whether it is marine gravel, but ask in return what other agent but the sea could have brought gravel there? This gravel could not have been formed by mere disintegration of the soil, because it is full of sea-shells as perfect as they could be found on the shore—dead shells, not shells which apparently ever lived there, but shells both of the shore and of the deep sea, which had been drifted there along with the gravel. These shells are heaped pell-mell with the gravel on the top of this mountain, and I believe that every geologist admits that it is a true and indisputable marine gravel. I take it then to be a conclusion absolutely certain that the sea has been up to the top of that mountain in very recent times, or that the mountain has been down to the level of the sea. That is as certain as that I am here speaking to you this night. It is not a theory, it is fact; and human reason itself would be confounded if we could not draw our conclusions from such facts as these. But farther, I draw a second conclusion from this fact. That sea was not a permanent sea. It was not that the mountain formed the bottom of the ocean for many years, because we should then have had deposits in regular strata with shells which had lived and died upon the spot, as in the case of the terraces down the Clyde. But the sea that once covered this Welsh mountain has been essentially transitory. Now this is the second condition of a deluge. Thirdly, we have evidence that it was tumultuous. It has left no marks of quiet bedding. When the sea is tranquil, it carries down sediment from the rivers and lays it down in regular beds, as is to be seen in all the stratified rocks around us. When it is tumultuous, when the action is violent and sudden, it has not time to form beds or strata so regularly, and the gravel is thrown down in thick heaps."

Geological evidence is then produced to shew, that this transitory and catastrophic submergence extended all over the British Isles; and then if these were submerged all Europe must have been submerged too. So the lecturer adduces evidence from the great mud-deposit of the Rhine to shew that this inundation of Europe must have been transient. He then goes on to shew that the Deluge was

accompanied with the destruction of animal life. There is no doubt that Europe was inhabited, contemporaneously with primæval man, by certain animals now extinct—the mammoth, the woolly rhinoceros, the Irish Elk, etc. The remains of these creatures are found in the gravels of England. What does the lecturer say about them?

"One of the most remarkable cases of an immense assemblage of these beasts being destroyed and overwhelmed is to be found in what is called the Dogger Bank, which affords one of the best supplies of cod fish for the London market, and is midway between the coasts of England and Holland, at a depth of about eight fathoms. The trawlers, when trawling there for cod or other fish, have been for many years perpetually bringing up the bones of these wild animals. They are counted by thousands—the teeth of the mammoth, the horns of the elk, and the bones of the rhinoceros, and it is admitted by geologists that the Dogger Bank was a shoal on which enormous numbers of these animals have been collected together. Their flesh of course decayed, and the bones only remain mixed up with the sand and silt. Now, it is universally admitted that no agency but water could bring all these beasts together into one place. Where was the water? Geologists say it was a great river which occupied the whole channel between England and Germany—some prolongation of the Rhine in ancient times—and that these animals were drowned in great quantities in the eddies of the river and packed up together in its sands and silt. Possibly this may be true; but it is a theory which leaves entirely open numberless questions as to the circumstances under which this great river became a destructive torrent, and under which its whole bed, and course, with all the country through which it flowed, became broken up and submerged under the sea.

Well, I now come to a most extraordinary fact with regard to these great animals, and that is this, that in Siberia they are preserved sometimes, not in their bones, but in their flesh. The enormous stretch of country which lies between Russia and Behring's Straits is very little known, and almost uninhabited. It is frozen to within a very few feet of the surface all the year round. In that frozen mud the mammoth has been preserved untouched. There have been numerous carcases found with the flesh, the skin, the hair, and the eyes complete. For two or three thousand miles along the coast of that frozen sea it is not too much to say that there are places of large extent where the soil is literally almost composed of the remains of those beasts. A great deal of the ivory of commerce is derived from the teeth of the fossil mammoth. It has been a rich trade to the inhabitants of Russia for many years. Concessions have been given by the Emperor to particular persons to dig for fossil ivory in that part of the world, and it has been a rich mine of wealth to them. There are some islands called New Siberia, opposite that coast, and the soil of these islands is literally packed with large mammoths and animals such as I have described, together with the torn trunks and stems of trees, all heaped together in a mass of confusion—mixed with and preserved by frozen earth. Well, it has puzzled the geologists for years to know how these enormous numbers of animals got there. This subject has been admirably dealt with within the last few years by a Manchester geologist of the name of Howarth

I have long had my attention drawn to the subject, and I am convinced that no theory of the geologists has hitherto accounted for the fact I have alluded to; and it was therefore with great delight that I saw the evidence on the subject marshalled and arranged by Mr. Howarth, a lawyer who as such has been accustomed to the work of so bringing facts together as to convince the human intellect of the conclusions to which they reasonably lead. This writer has brought together all the facts recorded for the last 120 years with respect to the destruction of these animals, and his conclusion is that the destruction of them in those vast numbers, and the preservation of them—under such conditions—can only be accounted for by some great diluvial catastrophe which drowned the animals, and immediately buried them under deposits of icy coldness. The argument may be stated in a single sentence. It is this:—that under glacial conditions these animals could not have lived; and yet under glacial conditions they must have died and been buried. That is his conclusion, and that is a conclusion to which he is now challenging the attention and the assent of the scientific world."

The last point to be proved was that the Deluge happened since the birth or development of man upon the globe. Consequently His Grace refers to one out of many other proofs that he might have produced if necessary, *viz.*, the discovery, in a cave in a district called Perigord in the South of France, of a piece of ivory from the tusk of a mammoth on which was depicted a beautiful drawing of that wonderful beast. The conclusion is therefore that man was contemporaneous with the mammoth; and consequently has seen the catastrophe which destroyed that animal. We hope we shall be pardoned for quoting in extenso from the Duke of Argyll's lecture. We have done so because we thought it so remarkable and so worthy of our most intense respect and attention.*

But still we hear echoes of other objections. (iii) It would be doing violence to our common sense, they say, to try to believe the statement of the Bible concerning Noah and the Ark. No single vessel constructed by human skill would be able to contain and to carry on a vast stormy sea all the different species of creatures, fowls, and reptiles, a pair of each of those which they called unclean, and three pairs and an odd one of other kinds, which they called clean. Where would the food be stored for all those twelve months of confinement? Who would feed them every day? How could such wild and tame animals have been harboured together? Who could have endured the incessant din and noisome effluvia of such a floating menagerie? Must they not have bred a pestilence? What light and ventilation would there be from the

* For a full account of this lecture cf. Lahore Church Gazette of November 14th, 1885, from which these extracts have been gathered.

one window mentioned? And then, even if it be granted that the Ark and its inhabitants were preserved up to the time when the waters began to abate, we cannot understand how the vessel could have finally rested on the snow-capped, ice-capped Ararat, because the descent thence would have been impossible. But why the necessity for an Ark at all? Why did not the Almighty leave man and beast a refuge on the high hills, or in some other sanctuary?

We are not surprised to hear some of these critical objections, having ourselves at one time formed a too limited idea of the size of the Ark and too great a conception of the number of its inmates. The exact proportions of the vessel are recorded (Gen. vi. 15, 16.) One calculation (Peronne's) makes the vessel 525 feet long, 87 feet wide, and 52 feet high. Another authority (Tecle) has reckoned that its cubic contents were 3,600,000 feet. And a third minute calculation (by Dr. Hales) has proved that it was no less than 42,413 tons burden, and would carry 20,000 men; and Sir Walter Raleigh proved that it afforded room for eighty-nine distinct species of beasts, or lest any should be omitted for a hundred several kinds. All the beasts, he thought, might be kept in one room of the Ark in their several cabins, their meat in a second, the birds and their provision in a third, with space to spare for Noah and his family and all their necessaries. And then with regard to the number of the inmates of the Ark. Why should we hold that all sorts of animals were taken in by the Patriarch? The terms of the record imply only a selection, the character of which is clearly indicated by a comparison of the five lists of animals given in the narrative.*

A most curious and interesting fact may here be mentioned concerning the relative proportions of the diluvian vessel. It has been ascertained that they are the true proportions of a sound sailing vessel. Mr. Scott Russell, the eminent engineer, built "The Great Eastern" according to the precise rule laid down by divine direction to Noah.†

Concerning the difficulty of feeding and tending and harbouring in one place these different animals. We are not told that Noah did not gather together the young of the different species selected;—the eggs only of oviparous animals would have been sufficient. It

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* Cf. Origin of the world, p. 258.

† Cf. Barclay's Heathen Mythology, p. 92. It is said that like the antediluvians, many whilst the leviathan ship was in progress of building, mocked and predicted that it would be found unmanageable when exposed to the tempest.

must also be remembered that many animals would probably become torpid during the cold of the Deluge. Darkness, the roaring and rocking of the waters in so peculiar a manner would bring on a benumbing torpor and in the case of many animals a winter sleep, whereby the food and feeding would be rendered unnecessary. We have read also of the instinct of animals and birds, which in a presentiment of some catastrophe, have acted in violation of their natural habits.

Noah and his family and their menagerie would have plenty of light and air from their one window if it be understood that the word means a window-course, extending to the breadth of a cubit the whole length of the Ark, a sort of skylight or series of skylights—a long open slit, which was probably covered with some transparent or translucent substance. It is by no means clear that these windows were all in the roof or deck. They may have been on the higher part of the sides of the vessel like the port holes in a modern man-of-war. The word "above" (Gen. vi. 16) does not necessarily mean in the upper part of the vessel, but may be interpreted as the top of the window-course.*

Again we do not suppose that the Ark rested on that majestic peak, the loftiest of the mountains of Armenia, to which the name of Ararat has been specially affixed. That our Armenian and Muhammadan brethren and others do suppose this, and respectively call the mountain Macis, Koh-i-Nuh, Aghri Tagh, is no argument for us. We see some difficulty in accepting such an interpretation. And why should we accept it? The Bible by no means obliges us to think so. It says that the Ark "rested upon the mountains of Ararat," (Gen. viii. 4). Now in Biblical geography Ararat is not the name of a mountain, but of a district,—the central region to which the name of Araratia has been assigned by the native geographer Moses, Archbishop of Chorene. The name occurs twice again in the Bible (2 Kings xix. 37. Is. xxxvii. 38).†

To the last question, Why it pleased the Almighty to save man and beast in the Ark instead of by some other way? We reply, it is impossible to tell. And yet we can see that the great moral lesson, and the great spiritual truths exhibited in the Deluge and the Ark were worthy of a signal departure from the common course of nature and Providence. The judgment was far more marked, the deliverance

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* Cf. Smith's Bible Dictionary. s. v. "The Ark."

† Cf. Schaff's Encyclopædia s. v. "Ararat."

far more manifestly Divine, than they would have been, if hills or trees or caves had been the shelter provided for those to be saved. The great prophetic fore-picturing of salvation from a flood of sin by Christ and in the Church of Christ would have lost all its beauty and symmetry, if mere earthly refuges had been sufficient for deliverance. As it is, the history of Noah, next after the history of Christ, is that which perhaps most forcibly arrests our thoughts, impresses our consciences, and yet revives our hopes. It was a judgment signally executed at the time. It is a lesson deeply instructive for all time.*

Thus we have tried to show that the readings of the two God-given books, The Bible and The Book of Nature cannot be proved to run in contrary lines. We remember, however, that the former is finished, fixed—nothing must be added, and nothing must be taken away from the words of the book; but the latter is yet in progress,—it may be that several errata, several addenda will have to be noted in it. The Book of Nature is no more perfect now than it was thirty years ago; and what advances have been made since then! Consequently we do not bind ourselves to the particular ideas set forth in this article. It may be that we shall have to alter some of our ideas; it may be that scientists will have to alter some of their ideas. Let both scientist and theologian patiently wait. As soon as geology attains mathematical certainty, then we shall be able to properly compare it with the Bible; but until that point is reached it is obviously unfair to demand that the fixed Bible should be made to tally with ever advancing science.

J. Hinton Knowles.

THE HINDU SACRED MARKS.

It is not our intention to attempt in this sketch anything like a description of the many and diverse Hindu Sects, with their divisions and sub-divisions, for that would require volumes rather than pages, our purpose is rather to give a more or less popular account of the various sacred marks which the Hindus smear upon their faces and other parts of their bodies. Any thing further than this will only be so much as may appear necessary to illustrate the main

* Cf. Speaker's Commentary, end of Note A on the Deluge.

subject and present as clear a view of the same as these complicated matters will admit.

The proverbial lack of information amongst Anglo-Indians on these and kindred subjects, is not perhaps so much to be wondered at when one knows the ignorance on their own ritual that exists amongst the Hindus themselves. The bulk of the people follow the customs of their fathers, and of those around them, without caring to enquire the reason why or wherefore of this or that; it is *Mámúl* (custom) and that is enough to enforce obedience to laws and regulations so very varied and peculiar. It is a treat, in one sense of the word, though perhaps trying to the patience, to get hold of a regular old fashioned orthodox Brahmin and draw out from him any information required upon any point of every day Hinduism. The trouble is well repaid in such cases, for, though every thing elicited may not agree with ancient theory as described in text books on Hinduism, it is the best way of getting a practical knowledge of the ordinary things of religious life and ritual.

It may perhaps be well to say that, in a country so vast as India and with so many different tribes and languages, many ordinary customs and practices may somewhat differ in various details, and this may be the case with some things we mention in this and other papers, though, as a rule, they may be said to be "drawn from the life."

No mention is made in the Védas of the *Pundrams* or sacred marks, but the *Smrities* and *Puránams* take particular notice of them. Since, however, the Smrities are based upon the Védas it is inferred that some parts of the Vedas are now lost, and that those lost portions probably contain the injunctions on this point.

It is said that these sacred marks were originally intended to distinguish the four castes, but, however that may be, it is clear that in the present day they are used to distinguish the members of the various religious sects or divisions.

All Hindus may roughly be divided into the worshippers of Vishnu and the worshippers of Siva. These however, though very different on many points, agree pretty much in some main points, and they are all good Hindus; indeed a man may leave the one sect and join the other, if he so desires it and can at the same time bear the cost of the necessary ceremonies. Brahma, the first person in the Hindu Triad (Trimúrti), is not, as a matter of fact, worshipped at all. Vishnu and Siva, in their various forms and incarnations, are the real objects of Hindu worship.

Perhaps a more important point, even, than the Gods worshipped, is the three chief schools of philosophy of some one of which all Hindus may be said to be followers. The first is that of *Advaita* or nondualism. "The Universe exists, but merely as a form of the one eternal Essence. All animate and inanimate things are but parts of the deity and have no real existence of their own." Then comes the *Dvaita* doctrine, or dualism, which holds that "God is supreme, yet essentially different from the human soul, and from the material world, both of which have a real and eternally distinct existence." A third and important section hold the doctrine of *Visishtádvaita,* or doctrine of unity with attributes. This doctrine is like that of Advaita, holding that the Deity and the universe are one, but it goes further in holding that the deity is not void of form or quality; it regards him as "being endowed with all good qualities and a two-fold form; the supreme spirit *Paramátma,* or cause, and the gross one, the effect, the Universe or matter." (*Wilson.*)

It will be seen further on that it was necessary to make this digression on Hindu doctrines as a preliminary to the main topic upon which we must now enter.

The sacred marks that intrude themselves upon one's notice, are those worn upon the forehead, and these are ordinarily of two kinds; the trident shaped mark called *Úrdhva pundram* or upright pundram, which is universally worn by the votaries of Vishnu, and the three horizontal lines drawn across the forehead which are called *Tiryak pundram* or horizontal pundram, worn by the worshippers of Siva.

Besides these marks on the forehead some are also worn on various parts of the body, the number differing according to *caste*; the Brahmins having no less than twelve, *viz.* one on each arm and shoulder, one on the front and one on the back of the neck, one on the breast and one on the middle of the back, three on different parts of the stomach and the one on the forehead; a thirteenth is sometimes worn on the crown of the head. Others than Brahmins should not, theoretically, have so many marks, it being laid down that the Kshatriyas should have only four; the Vaisyas two and the Sudras one, the one on the forehead, but practically many others besides Brahmins, if they wish to be very religious, wear these marks on most of the parts mentioned; but this is said, by the powers that be in such matters, to have no religious effect or value.

The forehead mark is, however, the chief and most prominent

one. That of VISHNU is most unmistakable, and when put on by the very orthodox in extra broad stripes, has a most ferocious effect. The mark is made with yellowish earth or clay called *Gopíchandanam*, which, to be of the purest kind, should be brought from Dwáraka in Guzerat. Practically however, the clay is got wherever it can be found. Some, however, use a clay called *Tirumani*, which is of a clearer white than Gopichandanam. The mark is put on thus; the clay is rubbed in the palm of the left hand with a little water and then with a finger of the right hand, the moistened clay is taken and a broad line drawn across from the centre of one eyebrow to that of the other; then from the centre or the outer end of each eyebrow a perpendicular streak is drawn right up the forehead. This mark is said to represent the foot of Vishnu (Vishnu padam). In the centre of the two perpendicular lines, and in a line with the nose, a third but narrower perpendicular streak is drawn, of a red or yellow colour; the colour is chosen red or yellow according to fancy but yellow is said to be the most orthodox. This central mark is in honour of Lakshmi the wife of Vishnu and the whole forms a trident. The marks on the other parts of the body are also made with three perpendicular streaks, two white and one red or yellow, but they are not so carefully made as those on the forehead, which is often drawn in quite an artistic manner and evidently done with great care. As a rule these body marks are merely a broad smear of white with a coloured dab in the middle, though the one on the chest is perhaps, sometimes seen to be more carefully made.

All the wearers of this trident marks are worshippers of Vishnu, but they may be either worshippers of that deity alone, as the Rámánujas, or they may be votaries of Vishnu and at the same time pay honour to Siva. The Rámánujas hold the Visishtádvaita doctrine, and they are very hostile to the worshippers of Siva, who are of the Advaitá School. They carry their love for their sacred mark to an extraordinary length. They imprint their trident on the portals of their doors, on the walls of their houses, nay, on their very household utensils and their carts and boats and books, &c. In the same way they allow their dislike for the Saivas to run to extremes. If they come across a stone in a mouthful of rice, a very unpleasant thing, they call it the Lingam (the emblem of Siva) and say "Let us bite well, we have at least killed one wretched Lingam." It is also a saying that, even if pursued by a tiger, a Ramanuja would not, to save himself, enter into a Siva temple!

Whilst preparing the clay to put on the marks, the devout are supposed to recite several mantrams which it may be interesting to quote at length.

"Mrittiké hana mé pápam |
Yanmayá dushkritam kritam |
Mrittiké brahmadattási |
Kásyapénábhimantritá | "

Oh! earth remove every sin committed by me, Oh! earth thou art a gift of (four faced) Brahma. Thou hast been enchanted by Kasyapa the ruler (creator) of the people.

"Mrittiké déhi mé pushṭim |
Tvayi sarvam pratishṭhitam |
Tvayá haténa pápéna |
Gaççhami paramám gatim | "

Oh! earth give me strength of body, or physical strength. In thee are placed all (plants &c.) I go to heaven when thou removest my sins.

"Svéta mritdévi pápaghni |
Vishnu déha samudbhavé |
Chakrankité namastéstu |
Dháranánmuktidá bhava | "

Oh! white clay goddess, symbolized by sankham and chakram, generated from the body of Vishnu, cleanser of sin, I adore thee. By wearing thee do thou become a bestower of heaven.

These three Mantrams should be said by all worshippers of Vishnu, that is by all those who wear the trident, but only the very devout do say them; many content themselves with saying only the first, others again will repeat only the first line of the first Mantram.

"Mrittiké hana mé pápam | "

Oh! Earth, remove every sin committed by me!

Probably a very large number say nothing at all, simply put on the marks for appearance sake, as a matter of form, or perhaps with the idea that the mere form itself will have some religious effect upon their soul.

The white marks having been rubbed on the various parts of the body before indicated, the red or yellow pigment is taken and put on whilst the following Mantram is repeated :—

"Sríchúrnam sríkaram divyam, |
Sriyaschánga samudbhavam, |
Pundradvayasya madhyétu, |
Dháryam mókshárdhibhir naraihi | "

Sríchúrnam is wealth giving, is excellent, and is generated from the body of Lakshmi. It should be worn between the two white lines by people who wish for heaven.

Besides the wearers of this trident, there are other worshippers of Vishnu who wear a different mark. They are called *Mádhvas* and they hold the Dvaita doctrine (the dual order of things); indeed they are the true Dvaitas, and they take their origin from the Sage Madhváchárya who taught in the 13th century. These worship Vishnu, but they also hold Siva in honour. Their forehead mark is a straight black line drawn from the nose to the roots of the hair and passing through a red round mark made with a mixture of turmeric and lime. The black line is made with charcoal, which, to be pure, should be taken from the fire before the god Vishnu. This black-line is called *Angáram*, from the charcoal with which it is made. In some parts these also put on the two upright white facial marks of Gópichandana, only somewhat narrow, others again are said to make these lines in red. Usually however the forehead is only adorned with the upright black line and red spot.

The Mádhvas also impress on the various parts of the body and on the forehead and temples, symbols of Vishnu made with copper stamps, to more clearly represent what the ordinary marks are supposed to signify. These are of five kinds, the conch (Sankha), the wheel (Chakra), the club (Gada), and the sword (Khadgam), which are the things in the four hands of Vishnu, and the lotus (Padma).

The Mádhvas, in putting on their marks, are supposed to repeat the mantrams as above, except that for the fourth they substitute the following:—

> " Brahmaghnóvádha góghnóvá |
> Ghátukas sarva pápakrit |
> Gópíchandana samparkát |
> Muktó bhavati tatkshanát | | "

He who kills a Brahmin, he who kills a cow, a cruel man and one that commits all manner of sins, is absolved from them all the moment he touches gópíchandanam.

The Siva mark is three horizontal lines made with *Víbhúti*, or ashes of burnt cowdung. This, to be of the purest kind, should be obtained from the fire of a sacrificing Brahmin. These ashes are made up into balls and sold in the Bazaar, but if from poverty or from any other causes these pure ash-balls cannot be obtained, a little ashes will be taken from the ordinary household fire-place and used for the purpose. It must be borne in mind that the ordinary fuel is dried cowdung. All the worshippers of Siva wear these three horizontal marks on various parts of the body as the Vaishnavás do theirs, except that the shape is different. They are always in hori-

zontal lines and there are no coloured marks except on the forehead. It should be noted also that all the worshippers of Siva are *Advaitas* as regards doctrine. The marks are made thus; a little of the ashes is rubbed in the hand with some water and the mixture is applied with three fingers of the right hand. Those on the various parts of the body are perhaps done somewhat carelessly, but the marks on the forehead are drawn with more care. The Saivas are divided into two main divisions, the *Smártas,* those who also honour Vishnu, and Lingadháris, or wearers of the Lingam, who adhere solely to the worship of Siva. The former of these may be distinguished by having the Víbhúti marks drawn across the eyes and by the side of the ears. A round spot is made in the centre of the forehead which is usually red and which is called *Akshatam.* Theoretically this spot should be a few grains of rice stuck on with sandal-wood paste. A division of the Lingadháris, however, who are Súdras and who are called *Jangams,* always have this mark white, made with the Víbhúti; sometimes, however, they make it with sandal-wood paste, but this is against rule and is not done by the very strict. Speaking of sandal-wood it may be well to mention here, that all Hindus, both the worshippers of Vishnu and those who adore Siva, use sandal-wood paste for the sake of the sweet smell; it is not perhaps a necessity, but practically it is used by all. It is put on after all the daily ceremony is over just before sitting down to food.

In putting on the marks, the Smárta Saiva should say the three first mantrams above quoted, this is because he holds Vishnu in honour. He also should say this fourth mantram. The Lingadhári however, who holds no allegiance to Vishnu at all, simply repeats this one alone :—

> " Triyambakam yajámahé |
> Sugandhim pushṭivardhanam |
> Urváruka miva bandhanát |
> Mrityórmukshíya mámritát | "

Let us worship Siva and wear the fragrant and invigorating (ashes.) (Oh Ashes !) deliver me from unavoidable death, just as a ripe cucumber is loosened from its stalk when ripe.

There are perhaps seen at times, some varieties of these marks. For instance, some of the modern Saivas wear, in public, only one horizontal mark of sandal-wood paste drawn through the centre spot across the forehead. This is sometimes made with the help of the yagnópavítam (sacred cord), but even this is *supposed* to be

three, and at any rate, the three lines made with víbhúti must be worn when taking meals.

Those Saivas who worship Párvati, the wife of Siva, wear a small cross-mark of vermilion under the central spot. Some sects of Vaishnavás also draw the white mark down the nose, but practically the chief marks are those described above.

All the marks are supposed to be put on at least twice a day; in the morning on rising, and at midnight after bathing before food. Many in these modern days do not, however, put on the marks in the early morning, it is only the real orthodox Hindu who does this. Before taking food, however, it is imperative, and no one omits it then, even the most careless and irreligious. No ceremony and no act of worship can be performed without these marks, the rules and custom are most rigid on this point, and all must and do submit, willingly or unwillingly. In every Hindu house there is a receptacle of some kind, a basket or box, in which are kept the ingredients for putting on the marks, with any stamps or instruments that may be used and, perhaps, a little bit of looking glass to assist in the operation. This receptacle is usually for the general use of the household and, perhaps, a guest or visitor who may be staying in the house will have access to the same if he should not have brought his own "dressing case" with him. It must be borne in mind that, as with Europeans it is necessary for a guest to comply with the usages of society as regards various details of dress and manners, so it is incumbent on the Hindu guest to conform to the habits of his fellows in the matter of general get up. Indeed it is not only a matter of conforming to the laws of good breeding, it is a vital matter of religion, and a Hindu dare not, absolutely dare not, at the peril of his soul, sit down to food without having first adorned himself with the marks of his religion. If it were possible for any ill advised person so to forget himself, a thing difficult even to imagine, he would have to dine alone, for no one would dare to consort with so bold an Iconoclast.

As a mark of mourning for the death of any relations, the red or yellow line in the centre of the Vishnu mark (Sríchúrnam), and the red spot in the centre of the forehead of the Smárta Saivas (akshatám), is changed to white for ten or more days. The Mádhvas simply omit the red spot, wearing only the black streak. The Smárta Saivas and Mádhvás also follow this custom on fast days. It may be asked what about the marks worn by women. No woman who has a husband has need of sacred marks, as she has no ceremonies

to perform requiring them. Her husband does all her religious ceremonies for her and he is her god :—

"No sacrifice is allowed to women apart from their husbands, no religious rite, no fasting; as far only as a wife honours her lord, so far she is exalted in heaven." (*Manu*, V. 155.)

The wife does, however, perhaps for ornament, wear a mark in the centre of the forehead, it is usually made with vermilion, but sometimes it is black. It varies sometimes a little in shape, being either somewhat horizontal or perpendicular according as her husband is a Saiva or a Vaishnava, but it is generally merely a round spot. This spot is omitted altogether during mourning, and also during a certain period. Widows, however, have to perform certain ceremonies for themselves, and they wear the same marks as their husbands wore; only they must be those that exhibit mourning, that is to say without the coloured marks. The Vaishnava widows do not wear the full white mark on the face, only a line between the eyes and part way down the nose. Some Vaishnava widows in the present day, do wear the Síchúrnam or coloured central line, only in that case they do not put on the side white lines, probably, however, those who do thus are comparatively few in number. Married women are in the habit of rubbing their faces and feet with water in which saffron has been mixed. This is perhaps only done for beauty's sake, to appear fair! At any rate a widow, to whom all enjoyable and pleasant things are denied, must not thus adorn herself.

In going over these various details one cannot but be reminded of the Christian mark, the mark of the cross made upon the forehead at baptism, or of that seal mentioned in the book of the Revelation where the angel "Sealed the servants of our God in the forehead" (VII. 3.) And the servant of Christ, the true Incarnation of the Living God, cannot but rejoice that, though but slowly still none the less surely, the Trident is giving way to the Cross, the marks of Vishnu and Siva to the marks of the Lord Jesus, "Who will have all men to be saved and to come to the knowledge of the truth. For there is one God and one Mediator between God and man, the Man Christ Jesus." (1 Tim. II. 4, 5.)

J. E. PADFIELD.

THE KORAGARS.

In these days of civilisation and rapid growth of education an Anthropologist may be astonished to hear of an uncivilized and uneducated hill tribe in the neighbourhood of Mangalore (S. Canara). This aboriginal tribe, peculiar in manners, dress, and dialect, the lowest and most despised (so much so that old superstitious Hindus never venture to utter the word "Koragar" during the night), forms an interesting subject of study from an Ethnological point of view. The tribe goes by the name of Koragars, or, with reference to their occupation, the "basket makers."

The illegitimate children of a high caste woman, and a Sudra were denied admittance into the caste to which their mother belonged. To make their fate more awful, they were subsequently excluded from the country and ordered to take up their abode in remote corners, or places never visited by men of the higher class. They were then called "Chándáls," and now go by the name of Koragars. Another reason that occurs to me for their being thus banished is that they live upon flesh which is repugnant to Brahmins, unless hallowed by some ceremonies such as Yajnas and the like. Their feeding upon the flesh of cows, the object of veneration and worship among the Brahmins, made their case still worse. But this plausible hypothesis falls to the ground when we consider that the Brahmins do not pursue the same policy with regard to other beef-eaters whom they respect almost with idolatry. The real reason of the Koragars' banishment, we may fairly conclude, is that in the old days of Brahminical despotism, "might was right," and hence the Koragars were forced to become denizens of jungles or hills. The mania of caste supremacy is not confined to a few, but is common to all classes of Hindus, and the Koragar forms no exception to this. Within his own circles, he has three divisions, a Koragar of one division claiming precedence over the others. Some of these, called "*Ande* Koragars", are described as having a pot suspended from their neck. This class which is the lowest is rarely seen since the establishment of the British rule in Canara. They were considered so unholy that they were not allowed to spit on the public way and consequently the pot was worn for use as a spittoon. Koragars of the second class are called "*Vastra* Koragars," the name having reference to their wearing Vastra, or clothes such as were used to shroud a dead body, and given to them in the shape of charity, the

use of a new cloth being prohibited. The Koragars of the last class are such as we see them now, wearing leaves for clothes; these are "*Soppu* Koragars." These are the three divisions, named merely after their different dress.

The great Code of Manu, held by the Hindus as a sacred book, prohibits them from coming to towns or villages except in the day time, and even then only after obtaining a license from the State. It enjoins them to wear only iron jewels as ornaments, and to use broken earthen vessels; they cannot live in a house of mud, but in a hut of leaves which in their language is called "Koppu."

They were divided, it is said, into five tribes; of these two do not now exist even in name. The highest of the tribes is "Bangaranna"; a Koragar of this tribe is looked upon as a superior man, and an oracle to be consulted by other classes on every occasion either of marriage or other rites. "Kumaranna" and "Mungaranna" are the other two tribes. The Koragar of the higher class, is not prevented from marrying a girl of the lower class. The ceremony of marriage among the Koragars is one that it will not be out of place to describe in our notice of this strange people. A Koragar generally selects a woman younger than himself, as his wife. Sunday is held an auspicious day for marriages. The ceremony is performed at the bridegroom's house, and he bears the expenses. An elderly man generally presides on the occasion. The bridegroom and the bride have to take a cold water bath; and on a mat spread by the president, both are seated with a handful of rice placed before them. The blessings of the sun are invoked, then the president of the ceremonies takes in his hand a few grains of rice, and sprinkles them over the head of the bridal couple. His example is followed by others present, first by the men and then by the women. When this is finished, the bridegroom is required to make the bride a wedding present consisting of two silver pieces. Six dinners have to be given by the bridegroom, at which every Koragar vies with his neighbour in eating and drinking.

It is an undecided question which law governs succession—whether the Aliya Santanam Law or Makkala Santanam Law—among these people; simply because the deceased leaves behind him no goods or chattels worth the name, and the important question is not agitated; the only thing worth the name of heirloom being the *Koppu* or hut. But it may be surmised that the majority of them are governed by the Aliya Santanam Law whereby the higher grades of Canara Sudras are ruled.

The following are the ceremonies observed at funerals. When a Koragar dies, as a matter of simple duty reference is made to his landlord, and with his permission the deceased is buried in a place consecrated for the purpose, and in his honour four balls of rice are made, and placed on the grave. This must be done within 12 months from the date of his death.

Koragars were originally worshippers of the sun, and they are still called after the names of the days of the week—as Aita (a corruption of Aditya, or the sun); Toma (Soma, or the moon); Angara (Mángala); Gurva (Jupiter); Tanya (Shani, or Saturn); Tukra (Shukra, or Venus). They have no separate temple for their God; but a place beneath a *Kásaracana* tree (*Strychnos nux vomica*) is consecrated for the worship of the deity which is exclusively their own, and is called "Kata." Worship in honour of this deity is usually performed in the months of May, July, or October. Two plantain leaves are placed on the spot with a heap of boiled rice mixed with turmeric. As is usual in every ceremony observed by a Koragar, the senior in age takes the lead and prays to the deity to accept the offering and be satisfied. But now they have, by following the example of Bánts and Sudras, exchanged their original object of worship for that of Bhutas (Demons).

In one respect—and let not the Brahmin readers be shocked—the Koragar resembles the Brahmin. He is an "out and out" conservative. When one of the proselytizers who are among us—and they are many and honoured,—when one of them, be he a Christian or a Brahmo, adds a Koragar to the list of his hard-won converts, he need not despair of some day having the most bigoted Brahmin of us all.

Though now despised by the higher class and excluded from every society, the Koragars had their own day. Time was, when they formed a dominant race. The following tradition gives us a very faint idea of their rule. About 900 years or more before Christ (but we must not be too particular about dates), Hoobashee brought an army from Anantpur consisting of the Berar, Moondal, Karamara, Maila, Holeya, and Ande Koraga; with these troops, whom the learned Dr. Buchanan calls savages, Hoobashee marched against Angara Varma, the son of Veera Varma. They first came to Barcelore (the modern Barkur, a few miles off Mangalore), and from thence proceeded to Musiris (the modern Mangalore), where they were attacked by small-pox, and greatly troubled by ants. They went to the southward of Manjeshwara (a village 12 miles

from Mangalore.) There Hoobashee established his capital, and put his nephew Siddha Byro on the throne, in place of Veera Varma. He reigned only twelve years, and then both he and Hoobashee died, owing to the enchantments used by Veera Varma, who went to Banwasi in Sonda for that very purpose. After their death Veera Varma returned and drove the aforesaid army into jungles, where they were brought to such extremities that they consented to become slaves and serve under the former landlords. The Karamara was sent to watch the crops, and cattle belonging to the village. The headmen who had been appointed by Hoobashee to the most responsible post under his nephew's government, were taken naked to the sea-shore in order to be hanged, but being ashamed of their naked state, they gathered the leaves of the "*Nekki Gida*" (Lat. *Vitex Nigundo*) and made a small covering for themselves. Thereupon their conductors took pity on them, and let them go. Since then they have, it is said, worn no other covering than the leaves of the said tree. Here the tradition ends. Very likely it is, I think, that Hoobashee, and his successors ruled very cruelly, and ever since their fall, the Hindoos destitute of mercy towards, and eager to revenge themselves upon, a fallen victim, must have kept the Koragars under a very rigid surveillance.

The dress of the Koragar does not greatly differ from that which the lower classes of Sudras, such as the Billawars (the toddy-drawing class) make use of during their daily labour. The only point of difference is that the poverty of the Koragar does not allow him to replace the narrow piece of thread-bare cloth, little better than a rag, by a more decent suit of clothes even on festive occasions; while the other classes reserve some sort of finery for gala-days. The dress of the females, however, is very peculiar. While the males gird a piece of cloth round their loins, the females cover their waist with leaves of the forest woven together. Various reasons are assigned for this custom; and another tradition which has been handed down to posterity among the upper classes who boast of their glory of the past, though hardly worthy of belief, is sufficient to show us the extent of the despotism of the upper class. At the time when the Koragars had reigned, now far distant, one of these "black-legged" (this is usually the expression by which they are referred to during the night) demanded a girl of high birth in marriage; being enraged at this, the upper class withheld, after the overthrow of the Koragars, every kind of dress from Koragar women, who to protect themselves from disgrace, have since had

recourse to the leaves of the forest, conceiving in the meantime that God had decreed them this kind of covering. It is no wonder that this is the dress of the Koragars; for we see that the other aboriginal tribes, as savage as the Koragars, are content with similar dress. On the east of the Chunda District, the men wear no covering for their head, or for the upper part of their bodies, and constantly go about with a battle-axe in their hands. The women deck themselves with 30 or 40 strings of beads, to which some add a necklace of pendant bells. Bangles of zinc adorn their wrists, and a chain of the same metal is suspended from the hair and attached to a large boss stuck in the ear. But the greatest peculiarity connected with their costume is the practice, which prevails in the remote districts, of the women wearing no clothes at all; instead of which they fasten with a string passing round their waists, a bunch of leafy twigs to cover them before and behind. They are known as the "Madians" and are perfectly savage. In Bustar they are called Jhorias. This custom was observed by Mr. Samuells to exist also in Orissa; and in his notes on them in the *Bengal Asiatic Journal* (Vol. XXV. p. 295), he states the interesting fact, that the practice is traced up to the command of one of their deities when reproving the women for their pride. A similar custom is said to obtain among Chenchwas who inhabit the jungles between Madians and Masulipatam.

No proof is wanting to show how slavery had prevailed before the English Government took possession of India and spread education, teaching every heart to abhor and shun it; ere they had, by legislation, succeeded in putting it down and in raising up down-trodden humanity. Now, while liberty shines throughout the world under this Christian Government, slavery still lurks in these corners where the rays of education have yet to penetrate; the Koragars and Holeyas (Paraihes) are victims to this vestige of past despotism. The ceremony of buying a slave needs a little explanation. The destined slave is washed and anointed with oil; and new clothes are given him. The master takes a plate, pours some water into it and drops in a piece of gold. The slave drinks the water, and takes some earth from his future master's estate, and throws it on such a spot as he chooses for his use; the master then gives over to the slave all this ground with trees that are on it.

Although these slaves are in a degraded condition, yet they by no means appear to be dejected or unhappy. A male slave gets three *hanis* of pad or a hani and a half of rice (a pucka seer) daily,

besides a small quantity of salt. The female slave gets two hanis of paddy, and, if they be man and wife, they can easily sell a portion of the rice to procure other necessaries of life. They are also allowed one cloth each, every year, and besides, when transferred from one master to another, they get a cocoanut, a jack tree (*Artocarpus integrifolia*), and a piece of land where they can sow 10 or 20 seers of paddy. The greater number of slaves belong to the Aliya Santanam castes, and among these people a male slave is sold for 3 Bhandry Pagodas (Rs 14) and a female slave for 5 Pagodas; whereas the few slaves who belong to the Makkala Santanam castes, fetch 5 pagodas for the man slave, and 3 pagodas for the female. This is because the children of the latter go to the husband's master, while those of the former go to the mother's master, who has the benefit of the husband's services also. He has however to pay the expenses of their marriage which amount to a Pagoda and a half, and in like manner the master of the Makkala Santana slave pays two Pagodas for his marriage and gets possession of the female slave and her children. The master has the power of hiring out his slave, for whose services he receives annually about a mura of rice, or 40 seers They are also mortgaged for three or four Pagodas.

The Koragars have no fixed feasts exclusively of their own, but for a long time they have been observing those of the Hindus. Of these two are important. One is "Gukula Ashtami" or the birthday of Krishna, and the other is *the* Chowti or Pooliyar feast; the latter is of greater importance than the former. The former is a holy day of abstinence and temperance, while the latter is associated with feasting and merry-making, and looks more like a gala-day set apart for anything but religious performance. On the *Ashtami* some cakes of black-gram are made in addition to the usual dainties. The services of Bacchus are called in aid, and the master of the Koppu invites his relatives and friends. A regular feasting commences when the master takes the lead, and enjoys the company of his guests by seating himself in their midst. They are made to sit on the floor crosswise with a little space intervening between every guest, who pays strict regard to all the rules of decency and rank. To keep up the distinction of sexes, females are seated in an opposite row. The host calls upon some of his intimates or friends to "serve" on the occasion. The first dish is curry, the second rice; and cakes and dainties come in next. The butler Koragar serves out to the company the food meant for the banquet, while the guests eat it heartily. If one of them lets so much as a grain of rice fall on his neighbour's plate,

the whole company ceases eating. The offender is at once brought before the guests, and charged with having spoiled the dinner. He is tried there and then, and sentenced to pay a fine, that will cover the expenses of another banquet. In case of resistance to the authority of this tribunal, he is excommunicated, and abandoned by his wife, children, and relatives. No one dare touch or speak to him. A plea of poverty of course receives a kind consideration. The offender is made to pay a small sum as a fine, which is paid for him by a well-to-do Koragar as his tenderer feelings suggest. To crown the feast a large quantity of toddy finds its way into the midst of the company. A small piece of dry areca leaf sewed together covers the head of the Koragar and forms for him his hat. This hat he uses for a cup which can contain a pretty large quantity of liquid. A sufficient quantity is poured into their cup, and if, in pouring, a drop finds its way to the ground, the butler is sure to undergo the same penalty that attaches itself to any irregularity in the dinner as described above. After the banquet, some male members of the group join in a dance to the pipe and the drum, while others are stimulated by the intoxicating drink into frisking and jumping about. The dinner over, the guests pleased and contented, wish their host a hearty good-bye and retreat to their "Koppus." Thus ends the Ashtami. To turn to the other festival The inmates of the house are required to fast the previous night—one and all of them—and on the previous day flesh or drink is not allowed. The next morning before sunrise a virgin bathes and smears cow-dung over a part of the house. The place having been consecrated, a new basket specially made for the occasion is placed on that spot. It contains a handful of "beaten rice," two plantains, and two pieces of sugar cane. The basket is then said to "contain" the god of the day whom the sugar cane represents; and the spot is too holy to be approached by man or woman. A common belief which they hold, that the prayers made by a virgin are duly responded to on account of her virgin purity, does not admit of the worship being conducted by any one else. The girl adorns the basket with flowers of the forest, and prays for the choicest blessings on the inmates of the house, all the year round. The prayer concludes the worship, and the worship concludes the feast, and the Koragar keeps the day holy. Thus, unlike the Hindoos, the Koragar feasts on a fasting day, and fasts on a feasting day.

A few words on the ceremonies observed on the birth of a child, by the Koragar. After a child is born, the mother (as among Hindoos) is unholy and cannot be touched or approached. The inmates

take leave of the "Koppu" for five nights, and depend on the hospitality of their friends—placing the mother under the sole charge of a nurse or midwife. On the sixth night the master of the Koppu calls his neighbours who can hardly refuse to oblige him with their presence. The mother and the child are then given a tepid bath, and this makes them holy. Members of each house bring with them a seer of rice, half a seer of cocoanut oil, and a cocoanut. The woman with the baby is seated on a mat—her neighbours' presents before her in a flat basket. The oldest man present consults with his comrades as to what name will best suit the child, which is called Tukra or Janiya as the fancy suggests. A black string is then tied round the waist of the baby. The rice which comes in heaps from the neighbours is used for dinner on the occasion, and the cocoanuts are split into two pieces, the lower half being given to the mother of the child, and the upper half to the owner; this is the custom followed when the baby is a male one; in case of a female child, the owner receives the upper half, leaving the lower half for the mother. The neighbours eat the part of the nut, then and there.

A custom generally obtains among the Hindus of the higher grade here, of putting their children into the hands of a Koragar woman,—for brevity's sake called Korati—A Hindu woman, as is generally the case with mothers, is greatly mortified and eventually turns extremely morose at the repeated loss of her children. She does not like or allow them to go through the ceremony of "Namakarna" (christening), with little hopes that they will survive her. But in case one outlives the age of its predecessors, she summons a Korati (generally on a Saturday, which is a "bad day"), to whom a quantity of gingelly oil, rice, and a few copper pieces are given. The mother brings the child and transfers it to the care of the Korati for a while. The latter receives it into her hands, becomes its foster mother and adorns it with some iron bracelets which she has brought with her. She names the child "Karapulu" if female, or "Koraga" if male—these names being changeable at the marriage of the girl, or at the Upanayanam (thread-marriage) of the boy. She returns it to the parents prophesying that the child will live long. This is the last and most ignoble ceremony resorted to by the credulous mother, who believes that the child has received a fresh lease of life, and that she has little to fear—although in many cases it turns out that the cold hand of Death does not hesitate to carry it away. There are however some cases (but they are few) where the wishes of the mother have been fully realised, as they imagine, by this process.

Another ceremony of equal importance has been in vogue in this part of the country—a ceremony usually observed when a man is dangerously ill, or his fortunes are at a low ebb. He gets a large quantity of gingelly oil in an earthen vessel which receives the same kind of worship as that given to his family idol. He sees his likeness reflected in the oil, and puts in it a hair from his tuft, and a nail from his toe. This oil is then charitably doled out to the Koragars, when the Hindu thinks that the offended deities have been propitiated, or the evil planets averted. Thus the Koragar feasts through the superstition of his brother of the upper class.

Though it would be bold presumption in me, with little philological attainments, to speak about dialect, yet the subject is too important to be passed over altogether. It is a common belief that the Koragar has a peculiar dialect generally spoken by him at his Koppu. But the "almighty dollar" itself cannot tempt a Koragar to tell anything on this subject. He may be induced to give an account of his feasts, his gods, his family, but a word about his dialect will frighten him out of his wits. Generally polite and well behaved, he becomes impolite and unmannerly when questioned about his dialect. He looks upon it as a shield, which cannot be parted with; and generally keeps it a sacred secret. But good words and kind treatment can do at least something. A few words (Curry=Kaik; Rice=Ari: Come here=Ubba bă; Boy=Korayēy) that have been gathered with great difficulty, resemble those of Keikadi and Naikunde Gondi tribes in Nagapore.

With a black face, forehead of moderate size, and strong body—all bespeaking contentment—the Koragar is separated from the rest of mankind—alien in dress, manners, custom and dialect. Uneducated and illiterate as he is, in his circle virtue thrives as in her proper place. He may not know whether India is governed by the English or by the Muhammadans; he may think that a clock turns not on its wheels, but is the result of some divine oracle. Railway and telegraph may be to him wonders as yet unknown. But he is as nature made him, "frank as a dove, mild as a lamb." He has a God, and Him he worships, and to him he prays—however incoherent his language be. Lying, stealing, adultery, and other evils, which society is "heir to," he knows not. He has never appeared in a Court of Justice as a defendant in a suit. He does drink toddy it is true, but the practice, I believe, must have been acquired from his intercourse with the higher classes of Sudras. He eats flesh; on what else shall he live when he has been denied

every other means of subsistence? While every nation, every society, nay every individual is striving for honours and improvement, the Koragar, born and bred a slave, is richly content with his ignorance, his "Koppu," and squalid poverty. Ambition finds in him no place; he eats but the rotten flesh of dead cattle, clothes himself with rags which are to him what costly raiment is to us. Persuade him to change his clothing; lecture him on his nakedness: and he will run away, or say with his child-like simplicity "I am well-off with my poverty."

ULLAL RAGHVENDRA RAO.

STUDENT SOCIETIES*

In looking about for a subject on which to address you the idea has occurred to me that, in delivering the Inaugural Address of the present session of a Society whose members are exclusively "past or present members of some University," I cannot do better than speak to you for a little about different kinds of student societies, and especially about those with which I myself have happened to come in contact.

The importance of the functions which these societies perform is now usually acknowledged to be very great. This is, however, not always admitted to be the case, and the difference of opinion arises from the different views which men take of the chief end of a University. Some men believe, at least their conduct warrants us in thinking they believe, that the chief function of a University is the conferring of degrees, and thus we find bodies, as for example the University of London, conferring degrees and calling themselves Universities while they prescribe no attendance at college classes. It is surely a misnomer to call such bodies Universities. For what is a University but a place where it is supposed that knowledge of all kinds may be acquired? Such a place an examination room is not. An examination may teach a man how ignorant he is, but if examinations of themselves imparted knowledge there would be a much higher percentage of passes than is at present the case.

Many even of those who in theory hold that it is necessary for candidates for a degree to attend a college, by their practice

* Delivered originally as the inaugural address of the "Madras Debating Society" of the Christian College, and revised by the author.

show that they really belong to the opposite side. If they are themselves teachers their sole desire is that their students should pass, and to this end all their endeavours are directed ; if they are not, this is the kind of teaching of which they approve. Forgetting the true, the etymological meaning of education they assume that it consists not in drawing out what is in a student, and in supplying the vigorous mind with its necessary food, but in cramming into the unfortunate youth a number of raw facts which it is almost impossible for him to digest. All the thinking is to be done not by the taught but by the teacher, and what has been thus mechanically learned by the student is generally forgotten as soon as the examination is over. Even when tested by the figures of that idolized document, the list of passes, the efficiency of this cramming system may well be doubted, and, when we regard it from a higher point of view, we find that it conduces but little, if indeed at all, to the accomplishment of the great object for which Universities and examinations alike exist—the preparing of young men for their life work, and the placing of them in those positions for which by their talents they are best qualified.

It cannot therefore be wondered at if men such as these do not value highly the work which societies like this perform. The hours spent in debate, the time occupied in writing essays might, they naturally think, be more profitably spent by a student in reading some invaluable book of hints, or in studying old examination papers. This I deny. The importance of examinations and the necessity of preparing for them we are all ready to admit, and it cannot be denied that time may be wasted over debating societies as over every thing else, still I maintain that students often learn as much from intercourse with one another as from the lectures of a professor. Is it not something for students to learn how to organise themselves, to learn to make laws and to keep them, to think for themselves and to express themselves clearly, to detect fallacies in the arguments of others and to have those in their own exposed ? All these things are taught in the Debating Society better than on the benches of a class room, and no one, I think, would care to assert that time employed in learning such lessons was wasted.

Universities in these days of the printing-press must in order to justify their existence be able to offer the student something which he cannot find in books. They must be able to contribute something to the development of a man, which books unaided are not able to contribute. This something which Universities are able to offer is,

I take it, the influence exerted by the teacher upon the students, and by the students upon one another. It is because people sometimes undervalue the importance of this influence that they are content to degrade the University, and to make it nothing but a degree conferring machine. The importance of the element of personal influence is however usually admitted, and it is because the influence exerted by students on one another is much greater when they are associated together than when they are merely a mass of heterogeneous units, that student societies play a very important part in the life of a University.

As a University is a microcosm, a miniature world, we find, as we should naturally expect, that many different types of men are there represented. This is specially true of the University with which I am best acquainted—the University of Edinburgh. Possessing as it does 3,500 students, not much more than half of whom are Scotsmen, it contains within itself many different not to say discordant elements, and as a natural consequence the societies represent many different tastes and modes of thought. We may however divide them roughly into the three following classes. First, those which aim at the physical, intellectual, moral, or spiritual development of the student: second those which aim at enriching the social life of the student, and third, those which aim at spreading among the students some particular set of political opinions. Let us then look at these three classes and let us begin with the last, the political Associations, as they are the least valuable.

It does at first sight seem strange that the turbulence of politics should be allowed to enter the calm regions of academic life, and it certainly is a misfortune. The existence of political societies in the Scottish Universities may however be largely accounted for in the following way. The supreme body in our Universities, the body which forms a court of appeal from the Senatus, and which is called the University Court, is presided over by the Rector of the University. The Rector, who holds office for three years, is chosen by the students, and on the occasion of his inauguration he delivers an 'inaugural address' to his constituents. It has within the last twenty or thirty years become an almost invariable custom—there are fortunately occasional exceptions—for the students to choose men for this office, not because they have won a name for themselves in literature or science, but because they have been prominent party men, and it is to procure the elec-

tion of a liberal or of a conservative Rector, as the case may be, that these political associations in our Universities have been formed. Many students naturally object to the Rector's being chosen merely on occount of his political creed, and endeavour to procure the election of an independent candidate, but as yet they have not been very successful. This may partly be accounted for by the fact that it is more difficult to find a well known literary or scientific man who will prove generally acceptable than to find a man who stands simply as a symbol of a great political party. Partly, however, it is due to the fact that the independent associations have, so to speak, to stand upon their own legs, while the political associations receive support in the form both of advice and money from outside sources. For not only is the Rectorship an honour which each party likes to see bestowed upon its leaders, but many think that the result of a rectorial election indicates in some degree the relative positions of the two great political parties, not only in the University but also in the outside world. That this idea is, to some extent at least, correct has been proved by the results of the rectorial and general elections during the last fifteen years. And this is just what we should expect when we remember that in many, if not in most cases, the opinions of those who elect the Rector are but the reflection of the opinions of their fathers. Too often these associations are largely composed of lads who have never formed an opinion for themselves, but who yet are filled with all the cant of party, and can glibly repeat the catchwords they have learned from their fathers or their friends. Youths like these on coming up to the University are at once snapped up by the political associations, and thus—unless a reaction of thought takes place—their political creed for life is fixed before, perhaps, they have even heard the arguments upon the other side.

That this is an evil you will all, I think, admit. It would indeed be sheer affectation for university men to pretend that they are superior beings and take no interest in politics, a subject of such vast importance to their fellow men, and one which concerns the welfare of nations, but university men are the men above all others who should learn to make up their minds about political questions dispassionately, refusing indeed to follow blindly the traditions of their fathers, but refusing as firmly to be led away by the frothy eloquence and cheap rhetoric of every new prophet.

But these political associations do harm in another way. They tend to prevent co-operation among the students for common

objects. Each association fears lest the other should steal a march upon it, and is afraid that if a member of the rival society gets a position of influence in the University he will use his influence for party ends, and thus jealousies arise which check united action for the common good.

While all this is true the political associations are not wholly unmixed evils. They bring down prominent statesmen to address their members, and thus the students have opportunities of hearing well-known men which they would not otherwise have.

Recently also in Edinburgh these societies made a new departure. Finding, two or three years ago, that the life of their association was not very vigorous the conservatives adopted the following plan for stimulating it. They hired some rooms opposite the University and fitted them up as a kind of club. There the members of association could meet and talk with one another, play games or read the newspapers, and, in addition to this, they instituted a debating society, and held smoking concerts in their rooms once a fortnight. This made the conservative association very popular, and in self defence the liberals had soon to start a similar club.

These political associations may thus now be said to find a place among those societies which we have included in our second class, those namely which aim at enriching the social life of the student. The fact is this division is necessarily in some respects a cross division. Societies are started whose object is the spread of some set of political principles or the discussion of some branch of knowledge but the interest once felt in the discussions, or the enthusiasm for the principles passes away, and the societies become mere social clubs.

This is especially true of the societies which are perhaps the most typical of those university societies which are included in our second class. There are no societies which have now more exclusively as their object what they consider to be the social pleasures than the chief student societies of the German universities, and yet the original aim of these societies was political.

You may remember that after the fall of the great Napoleon, the statesmen who met at Vienna endeavoured as much as possible to put Europe into the position which it had occupied before it was shaken by the French Revolution. Germany was left broken up into little pieces, each governed by a petty monarch, with his petty court, and his petty army. The result of the wars with Napoleon however had been that some sense of the national unity of Germany

had been awaken. By none was this more felt than by some students of the University of Jena, a little university town near Weimar, where Goethe, Schiller, and many other well known men had lived. They formed societies called Burschenschafts—literally 'studentships'—and in a short time similar societies were formed in many other Universities. The men, however, who have made German literature famous, and who hung about the court of Weimar, had but little sympathy with the aspirations of these young men. One especially, Kotzebue the dramatic author, was well known to be hostile to their ideas and to be a friend to that great despotism the Russian Government. So hateful did he become to the members of the Burschenschafts that at length one of them, a fanatic of the name of Sand, went from Jena to Mannheim and there assassinated the dramatist. This naturally gave rise to the enacting of severe repressive measures. Sand was executed, the Burschenschafts were dissolved, some of their members were imprisoned, and it was declared illegal to wear the black red and gold ribbon which was their badge. A few years later, they were again called into existence under a slightly altered form, and to counteract their influence the aristocratic party started opposition societies which they called Corps. Nowadays the only apparent difference is that the Corps students live more expensively and waste their time more than the Burschenschafters. They therefore consider themselves vastly superior, and, as they act in accordance with their belief, are admired, envied, hated, or despised according to the character of the other students with whom they come into contact.

It is difficult to imagine any life much more useless than that of a Corps student. He spends his mornings in bed and at the hair dresser's; his days, in practising fencing or in fighting duels, in the wine seller's and confectioner's shops, at the billiard table and on the promenade; his evenings in drinking and singing or in dancing. The University he seldom enters, working is the last thing he would think of doing. This he is able to do because, although he must enrol in some classes in order to be a student, it is not necessary for him to attend them, as there is nothing of the nature of a roll call. In addition to this it must be mentioned that, as a rule, a student remains in such a society only for three or four sessions. At the end of that time he becomes "inactive," and is able to devote himself to his studies, and as in German universities a student, once he has matriculated, has, except in medicine, to

pass no examination till the end of his course, he may, by working very hard, or as they call it oxing (*i.e.* working like an ox) in some measure make up for the time he has wasted. The members of the Burschenschafts are not so bad as the Corps students. Still it is true of all such societies that their great objects nowadays are fighting, drinking, and singing.

This fighting is a relic of the dark ages, or as they prefer to call it of chivalry. If one student imagines he has been insulted by another he at once challenges him to a duel, and the two proceed "to heal the hurt that honour feels" by slicing the faces of one another. They cannot kill one another except by accident, but deaths sometimes occur from blood-poisoning the result of the wounds received. Now these societies are chiefly responsible for keeping this barbarous custom alive. If a society finds that none of its members have been insulted lately, and that therefore they have no duels on hand, they simply send along a challenge to another society and arrange some duels, just as we might arrange for so many cricket or lawn tennis matches. The popularity of this senseless and disgusting custom is, in my opinion, largely due to the fact that out door games of all kinds are either unknown to or despised by the German student, and the blank thus caused is filled up with duelling. Partly also it is due to the love of display. On special occasions the members of these societies appear in gorgeous raiment, and perhaps as a young man adorned with plumed cap, velvet jacket, enormous riding boots and spurs, rides or it may be walks up the street carrying a drawn sword in one hand and the banner of his society in the other, perhaps, I say, he really imagines that he resembles the knights of olden times. The number of the societies whose chief end is fighting is comparatively small, still as they are the most important they set the fashion, and every German student is liable to be challenged to fight a duel on account of some slight insult, real or imaginary.

Drinking and singing are characteristics of all German student societies. I do not mean by this that all German students are good singers or that beer drinking is the object for which these societies exist, though in some cases this would almost seem to be true; all I intend to imply is that German students turn every meeting into a gathering of a more or less social nature. Whatever the question to be discussed may be, whether scientific, philosophical, or theological, it is discussed by them over beer, and when the problem is solved or the debate at an end, before they separate

they sing some of the many student songs or folk songs in which Germany is so rich. While this is of course liable to abuse it certainly has some advantages, and these social gatherings, gatherings as it were of one family, give rise to a feeling of brotherhood among the members of a society which is not seen to the same extent at home.

At home indeed we have not developed the social side of our societies to anything like the same extent. In most of them the members are content if they dine or sup together once in the year, at the close of the winter session. Since, however, the great influx of students into Edinburgh from all parts of the world began, attempts have been made to supply the students in some measure with the social pleasures they have forfeited by leaving home, and to give them better opportunities for making friends and acquaintances than the benches of a class room afford. Thus there has now been in existence for ten years a Students Club, of which any student can become a member, and where he can not only enjoy all the advantages offered by the rooms of the political associations, but can also get tiffin and dinner. Good work has also been performed by what may be called the national societies. These are associations whose membership consists of those students who come from some particular part of the world; thus there is a Trans-atlantic Club, a South African Union, an Australasian Club. The advantage of such societies is easily perceived. A young man arrives in Edinburgh from, let us say, New South Wales, and finds himself in a strange town, it may be without introductions and without friends. He goes however to the Australasian club and there he finds a large number of fellow-country men, with some of whom perhaps he may be acquainted, ready to welcome him. Thus he is enabled at once to make acquaintances, among those with whom probably he has most in common, and in some measure at least to feel himself at home.

Let us now pass on to the last division, that namely which comprises societies that have as their object the spiritual, moral, intellectual, or physical development of the student, and as the societies with which this Society has most in common are our Debating Societies, I shall proceed at once to speak of them, merely mentioning the existence in Edinburgh University of such societies as, on the one hand, the Missionary and Temperance Societies, and on the other, the Athletic Club, the Boat Club, and the Rifle Club.

The debating societies of the Scottish universities may be divided

into two classes. There are first those societies whose chief object is debate, and which discuss all kinds of questions: these may be called debating societies proper. The second class consists of those which discuss some particular set of subjects, and where the object aimed at is the acquisition of some special kind of knowledge. There are for example in Edinburgh University, Scots Law, Philosophical, Theological, Royal Medical, and Chemical Societies, societies whose names at once indicate the subjects with which they deal.

It often becomes a question with students whether they should join societies dealing with the subjects they are studying, or whether they should rather become members of those societies that discuss subjects drawn from a much wider field. This is but another form of a question that is often raised in other ways. It is simply a restatement of the question, do the advantages gained by specialisation counterbalance the disadvantages it brings? Is it better for the intellectual development of a man that he should possess a more or less intimate acquaintance with one branch of human knowledge while he has no interest in anything lying outside it, or that he should possess a slight knowledge of many things while he knows nothing very thoroughly? The true answer seems to be that it is a mistake for a man to occupy either of these extreme positions. In a student the latter fault is more likely to be corrected by time than the former, for, as he grows older and becomes absorbed in his professional studies, a man almost necessarily turns his attention more and more exclusively to one class of subjects. Thus it is, I think, better for a student, at least at the beginning of his college course, to join a society which will not keep him in the groove in which his professional studies tend to place him, but will widen his interest and will help him to understand and sympathise with his fellow men, for if a man is to be useful in the highest ways he must be sympathetic, and must be able to say with the Latin poet Terence "nothing that concerns mankind do I look upon as foreign to myself."

Another question which is often raised in connexion with debating societies is, should these societies be large or small? The ideal seems to consist in a combination of the two kinds; but if this is unattainable a small society is preferable to a large one, as in it the members have better opportunities for becoming acquainted with one another and for taking part in discussions. The members of the Glasgow Dialectic Society have attempted with, I believe,

fair success to obtain the special advantages afforded by a large society without its disadvantages, by dividing their huge society which at one time possessed 1,600 members, into sections. In Edinburgh, on the other hand, the unit with which we start is the small society, and we obtain the same or a better result by combining several societies into one association.

More than fifty years ago several societies discovered that the ends at which they aimed would be better accomplished, and common foes would be more readily guarded against, if they were to associate themselves together, and they therefore formed the Association to which I refer. Each society manages its own business, but anything that affects all the societies is dealt with by a council of Delegates from the various societies. Once a year all the societies meet and discuss some question, and several times in the session two Societies hold debates in common. Thus the members have all the advantages which small societies can offer while two or three times in the year they have the opportunity of addressing a tolerably large audience. This association elects an Honorary President every two years, who usually gives an address to the Associated Societies on the occasion of his inauguration. Our last Honorary President was the Right Hon'ble Lord Reay who delivered an exceedingly interesting address to us shortly before he left for Bombay. His predecesor was Mr. Ruskin and I understand that he has been succeeded by Mr. Browning.

In spite of the existence of this association, it has been for some time thought by many that it would be a good thing if in addition to the numerous small societies there were also a large society where the audience might be counted not by tens but by hundreds. This idea has now been taken up by the Students' Representative Council—an organisation composed of delegates from all the classes and societies in the University which acts as a means of communication between the Senatus and the Students, and has to look after every thing which concerns the interests of the students—and efforts are now being made to found a society similar in nature to the great Union Societies of the Universities of Oxford and Cambridge. When this scheme is successfully carried out the students of Edinburgh University will possess an institution which will be at the same time a students' club, and a great debating society, while in its rooms accomodation will be provided for the smaller debating societies that already exist. In the meantime debates which are open to all members of the University have been instituted by the Students'

Representative Council, and as they have been largely attended the interest shown in them augurs well for the success of the Union.

The questions discussed by our debating societies are similar in nature to those discussed by you. In the list of your debates last session I at once recognise some old friends, for I see that the fate of Mary Queen of Scots and of her luckless grandson excites as much interest here as in the University which stands on the spot where Darnley met his death, while others again are social questions which in a slightly different form are at present causing much keen discussion at home. Speaking generally, we may say that the questions you discuss are either historical, social, political, or philosophical, and these are just the four classes of questions from which the Dialectic Society to which I belonged, and of which your Principal is a distinguished Honourary Member, used mainly to chose its subjects for debate.

You may perhaps think it strange that I should approve of the discussion of political questions by debating societies, after having spoken somewhat strongly against the establishment of university political associations. The two positions are however quite consistent. Political questions are amongst the most important in the world, and it is exceedingly important that they should be thoughtfully discussed, but it is just as impossible for a young man intelligently to make up his mind on these questions the moment he enters the University as it is for a nation to fit itself for democratic government in a day. In a political association the student is, as it were, supplied with a ready made book of answers, many of which are wrong, while in a debating society he has the opportunity of working out the problems for himself, and whether the answers he gets be correct or no, he has at all events gained an insight into the method of solving these problems which he would otherwise have failed to obtain.

I had meant, if time had permitted, to speak of the different types of men one encounters in a debating society; the poetical member who regards facts as unimportant; the prosaic member who revels in statistics; the funny member on whose rising every one prepares to smile; the would be funny members, his imitators, whose appearance produces totally different emotions, and who are never amusing except when they do not mean to be so: all these are persons whose acquaintance you have probably made. Of them however, I cannot now speak, nor shall I attempt to provide you

with a set of rules by observing which each of you may become the complete orator, still I should like before I finish to make one or two observations of a practical kind.

And first let me remark that the efficiency of a society depends very largely upon the office-bearers, and especially upon the secretary. Flourishing societies have been ruined before now by a succession of negligent secretaries. To prevent such a calamity from befalling it a society must of course appoint to its offices only persons capable of filling them. But besides this it is the duty of a society to keep its office-bearers to their work, and to see that they punctually perform their several duties, to see for example that the secretary keeps the books of the society in proper order, and that the treasurer does not allow arrears of fines to accumulate. This is good not only for the society but for the office-bearers themselves. They are the persons who get most benefit from the society, and this benefit is increased if they know that all they do will be keenly criticised. On the other hand the society must remember that it owes a good deal to its office-bearers and must not be too severe if a conscientious official is occasionally found to be fallible. In other words, be considerate in dealing with good office-bearers but make the official lives of those who are careless somewhat of a burden to them.

I should like in the next place strongly to advise you to keep your laws. Your present code seems to be exceedingly good, but even if it were not so I would still say keep the laws you have till you can improve them. Make the unwritten law of custom coincide with your printed laws. It is as great a mistake for a society to be strict at one time and lax at another as it is for a master, and it is certain to lead to trouble, while if a law is never to be put in force it had far better be at once deleted.

One omission from your laws is of an interesting nature. Nowhere, as far as I can discover, are the powers of the president defined. If this implies that the order kept in your society is so perfect that the chairman never requires to interfere, or that your presidents are always so wise that it is not necessary to limit their powers, you are indeed worthy of congratulation. I shall never forget the first business meeting of a German society at which I was present. I had held the common belief that Germans were phlegmatic and easy-going. Judge then of my surprise when, upon the conduct of the office-bearers in some particular matter being brought up for consideration, half the society rose to their feet, and kept standing in spite of the President's exertions. Sometimes

half a dozen members were speaking at the same time. Here was one talking in a somewhat lively way, there another gesticulating wildly, while a third emphasised his remarks by thumping with his clenched fist upon the piano. The climax came when one ardent individual strode across the floor, shook his fist under the President's nose and shouted "liar." This sobered every one, and the meeting adjourned shortly afterwards. They had spent an hour and a half in doing nothing, because some of the members had failed to learn that in any meeting where discussion is carried on, be it a parliament or a meeting of students, respect for the chair and obedience to the chairman's rulings are absolutely essential, if it is not to degenerate into a bear garden.

The last piece of advice which I shall offer is one which, though of a commonplace kind, is often needed by the members of debating societies, and others. It is, be considerate and fair. One of the chief advantages of a debating society is that in it young men learn a good many wholesome truths about themselves and their opinions which they might not otherwise hear expressed. If, however, from being a mutual improvement society it becomes a mutual admiration society, and it becomes customary to praise every one indiscriminately this advantage is lost. On the other hand, if everything said is savagely criticised timid members will be prevented from speaking at all. If, however, you are at once fair and considerate you will on the one hand encourage the most nervous new member to express his opinions freely, while on the other hand you will prevent your orators from being carried by their eloquence beyond the limits of common honesty and common sense.

I have now done, and in conclusion I can only say that I trust your Society may have a most successful session, and that I hope the work you do, both in college and in this Society, may help to make you good and useful men in your day and generation.

E. MONTEITH MACPHAIL.

RAJASEKHARA.

CHAPTER IV.

Reading the Puranas—The estate of Rajasekhara—His brother-in-law, Damodarayya's history—The story of his friend, Narayanamurti—Fortune-telling.

After dining Rajasekhara had a nap and, taking some betel and leaf, came and sat down in his office. Already a number of the

leading villagers had come in and seated themselves in positions befitting their rank. On Rajasekhara calling out "Subrahmanya!" a voice from within immediately replied "Sir," and a fair lad of fourteen came out and stood before him. He was Rajasekhara's only son. Two years after Seeta was born another boy had come; but this child was fairy-struck within ten days of his birth* and died. After that Manikyamba bore no more children. Subrahmanya's face was undoubtedly handsome, except that upon the forehead there was a somewhat ugly scar where he had been burnt with a stick of saffron for convulsions when but three years old. His eyes were large, his forehead lofty; his locks, flowing and black. On his wrists were gold bracelets; in his ears, a pair of earrings set with diamonds; while a ring of fine gold work studded with emeralds glittered on his ring finger.

"Subrahmanya, what's the reason you did not come to dinner at noon along with the others?" asked Rajasekhara.

"I thought that as this was *kartika* Monday I ought to go without food until the evening meal."

"The *First Book*† lies just inside on the table; bring it here and then go and call the Sastri."

Subrahmanya brought the book and handed it to his father according to his directions, and passed along the walk and down the front steps. Here he caught sight of a black figure approaching in the distance, to which he shouted "Hurry up!" Returning, he informed them that the Sastri was coming, and took his seat after placing the book before the company in the middle of porch. Then up came the Sastri himself and took his seat with the others. He had an old torn shawl folded and thrown over his shoulder, while from his ears there dangled a pair of earrings that here and there showed the *lac* inside through the wearing away of the gold. Rajasekhara was himself a classical scholar; but it was counted very respectable in those days to have any celebrated book read and explained for one by another pandit. Hence their waiting for the Sastri before commencing the book.

"Pray, why are you so late in coming to-day?" asked Rajasekhara.

"I came and looked in once before", replied the Sastri; "but as they said you were not up, and I had some business to transact

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* The period of ceremonial uncleanness.

† The first of the 18 books of the *Maha Bharata*.

with another leading man, I went away telling them that I would be back again by the time you were out. Some little delay occurred in talking with him—you must overlook it. Master Subrahmanya, open the book."

Opening the volume Subrahmanya began to read the poem in praise of Ganesa* "of the trunk, the single tusk, and the pot-belly;" and when that was completed the Sastri himself joined in and read the "With joined hands will I supplicate", and other prayers to Sarasvati, various hymns in praise of Vyasa † "refulgent-bodied as the lofty cloud of blue", and a number of others. Subrahmanya now found the place where he had stopped reading the day previous, and read in that part of the book where Arjuna goes to Dvarakanagara, the stanza:—

> "My monthly vow religiously performed—
> Broad Ganga with her sacred sister streams,
> The Himalayas grand, and kindred peaks,
> But chief thy lotus feet, adored—and all
> My former sins are fled, O Achyuta!" ‡

The Sastri entoned this and explained its meaning, quoting in addition some lines that were, and some that were not in the poem. While he was making these explanations Subrahmanya took hold of the bit of stick tied to the cord of the book and began twirling it about in his hand. The Sastri, observing this, started, laid his finger along his nose, and demanded "When you're reading the book, is it proper to treat it in that way?" Then he proceeded to tell his hearers a story in that connection, to the effect that Vyasa actually sat upon the volume; and, in reply to a question on the subject asked by one in the company, went on to say that unless Vyasa was passing near by he never came into recollection, and that he was then passing that very way, soaring into the heavens in his glorious chariot; and looking towards the sky he shut his eyes and made obeisance thrice. In this way they perused the First Book until twilight, and, bringing their reading to a close for that day, repeated the "*svastiprajabhyaha*" § and other *slokas* and went to their respective homes.

Relatives who were as far removed as the fortieth generation—some, too, for whom it was simply useless to refer to genealogical

* The elephant god, with whose praise every religious service is begun.

† The sage who is said to have written the *Maha Bharata*.

‡ An epithet of Vishnu. § "For the people, blessing!"

trees—bethought themselves of their relationship to Rajasekhara and, out of pure love for him, came constantly to his house with the modest intention of taking an immediate departure after they had paid their respects—only to remain for months at a time, sponging and securing as prizes clothing and other articles. Leading men of the town and acquaintances, too, praised the capital cooking done in Rajasekhara's house, and dined there at least fifteen days of every month. Puffed up by their flatteries Rajasekhara laid himself out to win their applause by preparing rich pastries, rice served with milk, and similar dainty dishes for them whenever they came. Even though the rice was not sufficiently boiled, or the sour sauce not hot, or the *dhal* not browned, no one would utter a word of complaint. Is not a dish obtained gratis always the most tasty? Some relatives on departing would borrow a little money; and, though in the habit of coming and going frequently up to that time, never afterwards could find leisure to return and wipe out the debt. Rajasekhara was a rich man and every one was his friend. But the goddess of wealth wholly prevented him from perceiving whether even one of his host of followers was a true friend or not. While these excellent people sought to rejoice Rajasekhara's heart with their plaudits and to afford him the happiness of Paradise even in this world, so far as they themselves were concerned they consented to receive the money and jewels, the cloths and palanquins, which he lavished upon them, simply for the sake of his regard. Beggars without number came daily to relate the intricate tales of their miseries, and invariably finished up by asking him to bestow upon them a gratuity of some sort. All the representations of such people as these he believed to be simple truth, and never refused them aid. Brahmins got away with his money by representing that they were going to make a wedding for a son, or to have a confirmation service; or that they themselves were going to offer sacrifices, or to build *choultries* and feast brahmins. Then there were at nights in Rajasekhara's house frequent operas, and different kinds of dances, and presentations of "The Rape of the Amaranth" and other plays, for the amusement of friends. Rogues, too, brought their unsaleable rings and other goods and by plausibly persuading Rajasekhara that no other good fellow but he knew the value of the stones set in them sufficiently well to buy to advantage, sold their very words for a high rate even though they got but little for the goods. Through the influence of the priestly clique of the place Rajasekhara had determined to found a temple

(one of the *sapta santanas**), and had commenced to build a pagoda to Anjanaya in the vicinity of the shrine called Rama's Feet, with black stone brought from the Rajavara mountain. Although the work had now been in progress for four years and was not yet half completed, the very workmen and petty contractors who superintended the construction had become quite rich. He had thus acquired a habit of disregarding his own wants and of sacrificing himself to others—at which Prosperity became angry with him and attempted to fly away. But, unable to leave him all at once because of long acquaintance, she still tarried for a little. Poverty, learning how things stood, occasionally came and peeped in from just across the threshold with the intention of taking possession so soon as Prosperity should vacate the house. Rajasekhara had contracted a considerable debt on his land for the gratuities bestowed when Rukmini was married. The interest of this debt was continually growing; but except this he had no embarrassment whatever.

Those who throve on Rajasekhara were many, but the principal of them all were Damodarayya and Narayanamurti. Of these two, Damodarayya was brother-in-law to Rajasekhara. To him they had given no less a person than Rajasekhara's twin sister. She died, however, after bearing but one son. This son was now fifteen years old. His name was Sankarayya. His mother having died ere he was yet eight years old, he grew up from very childhood in his uncle's house. It had been the desire of both his parents that Seeta should be given him in marriage. After the death of his wife, Damodarayya had, with the help of Rajasekhara, contracted a second marriage, but the girl on her wedding day was under eight years of age, and only two years had now elapsed since she reached puberty and came to her husband's house. By this second wife he had as yet no issue. From the very beginning Damodarayya had been very poor, and neither was Rajasekhara's father wealthy at the time he gave him his son's twin sister. Their former residence was Vasantavada. There, while Rajasekhara's father was having white-ant hills dug for the walls of a house, in a certain spot he came upon a treasure in a brass pot. Whether he thought he would not be so highly respected in his native place after becoming rich,

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* *Santana, issue.* Issue has for its object the perpetuation of the name of the person whose it is. Hence anything that thus perpetuates one's name is called a *santana*. The following are the principal or *sapta santanas*—(1) Construction of a temple, (2) The ascription of a book to another, (3) The planting of *topes*, (4) The digging of tanks, (5) Building a town and granting houses therein and lands adjoining, to brahmins, (6) Building *choultries*, (7) Hiding treasure in the earth and renouncing one's claim thereto for the benefit of the finder.

or whether he feared the envy of men, is uncertain, but at all events, Rajasekhara's father brought along his wife and children (his son-in-law, too) and from that time forth settled at the base of this Dhavalagiri. In this neighbourhood he acquired lands, and, after a time, ended his days. Until the death of his wife Damodarayya continued to reside in Rajasekhara's house and to obtain money from others in his brother-in-law's name and appropriate it to his own use, covering the matter up so that it might not get abroad. When, later, his creditors came and worried him, Rajasekhara himself would hand out the necessary cash. But after his twin sister died, Rajasekhara, unable longer to put up with Damodarayya's irregularities, one day gave him a sound rating. Incensed at this Damodarayya proclaimed to all the villagers that his brother-in-law had turned him out of doors with only the clothes he had on his back. He then went off to foreign parts, allowed his hair to grow long, cultivated a beard, and came back again in six months and went about the streets in the guise of a witch-doctor with a huge rouge *bottu* on his forehead. Having before that taken care to put the cash he obtained in a safe place, Damodarayya now built a house with this money, and dwelt apart by himself in another quarter of the same village. His witch-doctoring proved a daily success—so much so that if any one in the place but got a thorn in his foot, he would have Damodarayya apply sacred ashes to it. In this way he was not only becoming rich, but also growing daily in the esteem of the people.

Narayanamurti, the second friend, was of good family; but getting into bad company he ran through his entire fortune, and became much reduced in circumstances. He still, however, kept up an outward show of being rich. Although his fortune was gone, Narayanamurti still retained at least the signs attendant on wealth; and visiting frequently the house of Rajasekhara and requesting him to keep his secret, he would take him aside, make known his need, and ask for a loan. Rajasekhara well knew that the loan would never be repaid; but he was a person exceedingly desirous of standing high in the esteem of others; and, besides, Narayanamurti had been the school-mate of his boyhood days; so he would place the sum asked in his friend's hand and let him go his way without allowing a third party to know of the transaction. With this money Narayanamurti bought gold cloths, perfumes, and other expensive articles, and made elaborate banquets* for his friends. Besides

* Literally 'feasts possessing the six flavours' *viz.*, sweet, sour, astringent, salt, pungent, bitter.

this, when creditors dunned him for debts which he had contracted elsewhere, Rajasekhara had at various times paid as much as three thousand rupees out of his own private fund to save him from the annoyances of debt. Two years before, the wife of Narayanamurti's uncle had died without issue, and he had fallen heir to her fortune of ten thousand rupees. When Rajasekhara heard this he was greatly pleased. He at once went to Narayanamurti's house, embraced him, and congratulated him on his good fortune, declaring in the same breath that there was no necessity whatever for paying off the debts owing him, and that Narayanamurti must keep all his money in order to live happily and respectably. Up to that time the necessity for repaying Rajasekhara had never approached quite so near; besides, Narayanamurti now had plenty of money; so he got into a habit of telling Rajasekhara repeatedly that his whole fortune was at his disposal if he needed it.

One day at about ten o'clock in the morning while Rajasekhara was seated in his office with a number of others, Rukmini came out to the well and from there proceeded to the back door where, standing just inside, she began talking with a neighbour's daughter who had come to the door to throw the rinds of a pumpkin she had been peeling into the street. Just then a fortune-teller came that way with a basket upon her head shaking a palmleaf rattle in her hand. She stopped, stared into Rukmini's face, and said, "Miss, you're going to meet with good luck shortly; you're coming into a fortune. But you've hid some grief or other in your heart, and you're pining yourself to death over it. Let me tell your fortune and I'll reveal exactly what's in your mind." On hearing this Rukmini called the adroit one into the yard and made her sit down behind the storehouse while she went in and brought some rice in a winnowing basket. Taking the rice in her hand she touched it three times to her forehead, made a vow, wished a wish, and let the rice fall back into the basket. Then the fortune-teller ran over her tutelary deities like one who had got them by heart, begged them to be propitious, and seizing Rukmini's hand exclaimed, "A fortunate hand! A rich hand! You've thought a thought—you've wished a wish—you've asked a boon—and now you're distracted as to whether it's a green fruit or a ripe one—an untruth or a truth—whether you'll get it or not. It's not green—it's ripe fruit; not an untruth but truth; and you'll get it right quick. Do you ask 'Is my thought about a man or a woman?' For a woman it's a beard; for a man, a *lac* earring," she ran on, watching the workings of Rukmini's face

closely. Observing it change slightly when she said "a man", she at once guessed the difficulty. "You're thinking about a man. Your ship'll soon come to shore—your bread's buttered", she cried, and by further conversation learned all that poor Rukmini had in her mind. Having already heard that Rukmini's husband had deserted her, "Your man went to the bad and is wandering in foreign parts; but he's got such a passion for you that he'll be sure to be back after you in a month," she said; and taking a root from her bag she tied it to Rukmini's arm with a saffroned thread, received an old cloth and a jacket, and, telling Rukmini that after she joined her husband she must give her a new skirt as well, went her way. Rukmini was made very happy; and went into the house dazed and praising the fortune teller's skill that had enabled her so exactly to ascertain the workings of another's mind.

J. Robert Hutchinson.

LITERARY NOTICES.

Hinduism—Past and Present. By J. Murray Mitchell, M.A., LL.D. Religious Tract Society, 1885. Price four shillings.

The author of this little book does not profess to give a profound description of the religion and philosophies of India; but he has been eminently successful in giving a popular view of the leading doctrines of Hinduism. Long experience amongst the people of India and careful study of their life, manners, customs, and religious beliefs have qualified him to write with authority. The spirit of the author is most fair and praiseworthy. He desires to see good and appreciate truth wherever found. He does not indulge in a wholesale condemnation of systems with which he has no sympathy. Let truth wherever found come to the light; we can ill afford to lose a single ray.

The principal authoritative books of Hinduism are first brought under brief review, and made to show the tone of their teaching. The Vedas are much talked of in India to-day; but they have been read by few and understood by a still less number. "Whole hymns remain a dead letter." How much is there of certainty in the doctrines of the Vedas? Nature worship is undoubtedly advocated. We see something like monotheism in the worship of the original god Varuna; but a rapid degeneration sets in with a pantheistic creed and the worship of Indra, who loved the Soma juice but too well. It would be a lasting benefit if some learned and devout native scholars who admire the

Vedas would strive to give their brethren as clear an idea as possible of the excellence of the teaching of those books, especially of the Rig Veda which is the purest and best, so that all may more fully understand their virtues and deficiencies.

The simple household social worship of the earliest times gave place under the influence of priests to an elaborate ritual; the spirit of prayer gave way to a belief in charms and spells, the performance of worship was handed over to a particular class, then ritual was still further developed and caste distinctions sprang up.

It seems pretty certain that the idea of sacrifice being expiatory was prevalent in Vedic times and probably before; but in these rites the sense of sin is not very apparent.

From the summary given of the history and doctrines of the Upanishads hardly any one would be tempted to undertake the labour of reading them. The most favourable remark that can be made of them is that there is often apparent in them "an earnestness, a groping after something felt to be needful; a yearning of hearts dissatisfied and empty." The Transmigration of souls is taught in the Upanishads, not in the Vedas.

Our author's description of the six Darshanas—"Exhibitions"—the systems of Hindu philosophy, is just. He points out, without giving elaborate quotations, which would only weary the general readers, the truths found in these systems, as well as what to most at least will appear their utter absurdities as philosophy. He rightly gives the precedence amongst the systems to the Nyaya, and says that "mysticism and magic strangely mark the Yoga system." It does not strike us that many young scholars in the present day will find that the study of these systems will as thoroughly repay the labour, even from a Hindu point of view, as half the time devoted to physical science and the philosophies of our Western schools.

The Vedanta system is more fully dealt with; and the notice of the remarkable and in many respects beautiful song--the Bhagavat Gita, is worth careful perusal.

The account of the development of Brahminism is written in a tone of sadness. The struggle between Brahminism and Buddhism is described with marked sympathy for Buddhism as against Brahminism. He speaks lovingly of the gentle and noble Buddha; and shows how immensely superior in its teaching was Buddhism to Brahminism; and at the same time how lacking it was in motive power to produce the morals it inculcates.

After the decay of Buddhism in India. Hinduism underwent a reconstruction and was greatly influenced by Buddhist principles. The creation of the Avatars or Descents of divine beings, to mingle in the

affairs of human life, is an evidence of this. Rama, and later on, to suit the taste of the people, Krishna, were to fill the place occupied by Buddha.

Dr. Mitchell's remarks on the Puranas are depreciatory but just; for the Puranas are mostly the outcome of priestcraft; they contain little philosophy, no science, and religion utterly unworthy of the Vedas. The Tantras with their advocacy of Sakti worship are lower still in the scale, and such as pure minded persons would turn away from with disgust.

The chapter on sects is a brief clear and correct statement of facts well known in India and likely to be instructive to readers in England. To give a concise view of Modern Hinduism is next to impossible. The orthodox Hinduism of one part of the country is rank heterodoxy in another part. The best Hindu is the one who keeps to his caste whatever it may be. In the plain honest statement of what practical modern Hinduism is, we shall find nothing flattering to the pride of those who think they find in it all that is beautiful in religion, sound in philosophy, and profound in science.

The chapter on Recent Hindu Reformers is a pleasing chapter in the history of religion in India; and worthy of the careful reading and thought of Hindus to-day. If there were more of the moral courage, earnestness, and devotion, apparent in these modern reformers, amongst our young men, some of the grandest reforms India has ever experienced would be achieved.

The plain statement of facts, and most reasonable common sense deductions for practical life, given in the last chapter, are worthy of careful attention; and the earnest appeal made to the Hindu community should prove a means of stimulating our young men to vigorous and decisive religious action.

A Schoolmaster's Retrospect of Eighteen and a Half Years in an Irish School. By MAURICE C. HIME, M.A., LL.D., Head-Master of Foyle College, Londonderry. London: Simpkin, Marshall, and Co. Price one shilling and six pence.

This is a collection of brief essays, sometimes so brief as to suggest the designation 'thoughts,' written from the Schoolmaster's point of view, on some 28 topics connected with education. Judging from his long experience of a Schoolmaster's life, the author's remarks ought to be worth reading; and we think they are so. His book, if not brilliant, nor striking, is at least sensible and interesting and it is pervaded by a high ideal of and a strong enthusiasm for the Schoolmaster's work. The author knows how to magnify his office. As an indication of the nature and scope of the work, we mention the following as a few of the topics treated of: *Corporal punishment in Schools; The ancient classics versus natural and experimental science as a foundation in education; The*

unwisdom of laying too much stress on a boy's actual success at School; The use of the black board; Distinction between Biblical instruction and Religious education.

Dr. Hime goes dead against corporal punishment in School. He says:—

"In August 1866 I started with the firm and unalterable determination that I should never, under any circumstances, resort to the use of corporal punishment in any school with which I might at any time be connected. To that determination I have rigidly adhered; and my experience of the thirty-seven half-years that have elapsed since then convinces me that my theory was right."

There is no doubt that this is in accordance with the increasing humanitarian spirit of our times. We have out-grown the "wisdom of Solomon," who laid it down as an axiom: "He that spareth his rod hateth his son." We have out-grown the wisdom of the practical Romans, whose set phrase for being at school was *sub ferula esse.* Well there is an evolution of character and manners, and if in the long course of centuries of civilization we really have out-grown the brute so far that moral suasion can keep a family and a School in order, let us be thankful for it, while at the same time we may recognise that Solomon's wisdom was good for his time. To those of us whose memories of their school days are clouded over by recollections of the ferocious punishments meted out by an irate and irresponsible 'dominie' of the old-fashioned type, it will be a great relief to think that the lot of the youth of the present generation is cast in happier times. Notwithstanding this, were we taking charge of a school, we should hesitate to bind ourselves never to inflict corporal chastisement. We should prefer to have the rod hung up *in terrorem* at least, and if it should require to be taken down but seldom, so much the better. Still as the *ultima ratio* its presence might not be amiss.

The space devoted to the discussion of the comparative importance of the ancient classics and natural and experimental science as a foundation in education is only about a page and a half. Of course the discussion cannot be adequate under these circumstances. We have little more than a mere statement of the conclusions come to. Dr. Hime distinctly prefers the ancient classics as the subject "in which one's memory, one's reasoning powers, one's faculty of grasping the full meaning of the facts narrated or ideas conveyed by the book one is reading, one's taste—in short, one's whole understanding, are especially actively employed from the beginning to the end."

With the following extract, showing Dr. Hime's notion of the function of a Schoolmaster, we conclude our notice of a book over which one might spend a pleasant and profitable hour:—

"Masters should remember that to teach is but a very small part of their duties, that their main duty is not to teach, but to educate—a totally differ-

ent thing. Were a master's duty only to teach, that is, to get into a boy's head a certain quantity of Classics, Mathematics, English, &c., then, indeed, he might fairly wish to wash his hands clear of all those other miscalled trifles to which I have referred, and say with a certain amount of truth, that he had nothing to do with them. But a master's duty is to educate, that is to develop a boy's best faculties of every kind, his religious and moral, his intellectual and æsthetic, and his physical—his manners and habits being closely attended to all the while."

Our Administration of India, by H. A. D. Phillips, Bengal Civil Service. London, W. Thacker and Co: Calcutta, Thacker Spink and Co., 1886.

The subsidiary title of this book tells us that it is intended to be "a complete account of the Revenue and Collectorate Administration in all departments, with special reference to the work and duties of a district officer in Bengal," and as such it will be found very useful by those, fortunately an ever increasing number, who take an interest in Indian affairs but who, if they have never been resident in the country find it extremely difficult to understand the details of our administration. Mr. Phillips, who will be known to many in Madras as the author of the "Blacker Pamphlet" written from his experiences as a famine officer in 1878, dedicates his book to Lord Randolph Churchill, but lest it should be supposed that he writes more or less officially in reply to "Messrs. Hyndman, Seymour Keay, W. S. Blunt, Osborn, Digby, *et hoc genus omne*," he is careful to tell us in the preface "I hold no brief from the Bengal Government, or any other authority, but have written the following chapters entirely *meo motu* and solely from a desire to place an accurate and truthful picture before the English public." Even without this disclaimer few, we fancy, would have suspected that the book was intended to be an official one, but, on the other hand, we cannot help feeling that the author is too deeply steeped in officialism to give a perfectly unbiassed account of the matters of which he writes. We have always maintained that writers of the Wilfred Blunt and Digby stamp have done immense mischief by one sided statements, but we are sure that this mischief is not best counteracted by equally one sided statements on the other side, and we fear that Mr. Phillips has, unconsciously we quite believe, given us little more than this. But if we make allowance for the official spirit which pervades the book we will find much that is of interest. The chapter on "excise revenue and opium" takes up a view of the question which many will hesitate to adopt, yet, without venturing on the expression of any opinion on the subject we may say that this view is one which deserves careful study, for if we put such restrictions on the use of comparatively mild fermented liquors and opium as to drive the people to the use of ganja

and other far more deleterious substances the last state will be worse than the first. The two greatest abuses in India, according to Mr. Phillips are "the disgraceful license and disloyalty of the native press" and "the insubordination and insolent behaviour of a portion of the native Bar towards the Bench." The picture drawn of the state of matters in some of the subordinate courts in Bengal is certainly anything but a pleasing one and, so far as we know, nothing of the kind is to be met with in South India. On the subject of taxation Mr. Phillips has a good deal to say, and his general conclusion is favourable to the present system. The salt tax, for instance, is shown after all to be very light, amounting to only seven pence per annum per head of the population; and its very existence, he asserts, is unknown to the poorer classes. On the whole he concludes that the administration of India is so nearly perfect that no commission of enquiry into it is required.

So far as we have been able to check them, the facts and figures given in the book are trustworthy, and though there are many of the inferences with which we cannot agree we can still recommend the book as one which gives a view of many questions which is often too much neglected.

India's Needs: material, political, social, moral and religious. By JOHN MURDOCH, LL.D. Madras, Tract Depôt, 1886.

We have had occasion more than once to refer favourably to Dr. Murdoch's labours in behalf of the people of India. The present volume is in some respects more ambitious than his previous, and takes up many of the most important social and political questions of the day. Even the barest summary of these is out of the question here. For so shortly and succinctly are they in general treated that any attempt to touch upon them would occupy almost as much space as the author has devoted to them. No one acquainted with Dr. Murdoch's previous writings will be surprised to learn that the book is largely a compilation, nor will any one be surprised to hear that the compilation not only is drawn from a wide field, but is an able and judicious one.

After an introduction the author takes up the material and political progress, showing in a valuable chapter what England has already done for India, and passing on to consider individual questions connected with the army, agricultural reform, technical education, the Civil Service, &c. There should be no restriction he contends in the admission of volunteers. With regard to the Civil Service he holds that the proposals at the Bombay congress are reasonable, under certain restrictions.

While writing in an optimistic and hopeful tone, and with little sympathy with the Jeremiads so frequently uttered over India, Dr. Murdoch is by no means blind to hardships and difficulties which may

be and ought to be remedied by legislation. While this is so he yet finds the deepest evils not in the inequalities of foreign rule, but in habits and customs among the people beyond the province of government.

The burden of the author's teaching in the second part on social and moral reform may be gathered from the sentence on the title page quoted from Sir T. Madhava Rao. "The longer one lives, observes, and thinks, the more deeply does he feel there is no community on the face of the earth which suffers less from political evils, and more from self-inflicted or self-accepted, or self-created, and, therefore, avoidable evils, than the Hindu community." In illustration of this contention many ideas and customs are pointed out by the author *e.g.* defective agriculture, false ideas with regard to labour, early marriages, extravagant expenditure at marriages, the habit of borrowing, encouragement given to idlers, locking up money in jewels, &c. The strength perhaps of Dr. Murdoch's contention in this chapter as elsewhere lies in adducing the opinion of wise and acknowledged leaders of native opinion. On all hands these opinions are being freely given, and no more hopeful sign for the future of India can be pointed to, than the frank recognition of these evils by many thoughtful men. Much brought forward on these points is worthy of careful study. Throughout, the volume is permeated by a true and sincere desire for the steady advance of the sons of India politically, morally, and religiously and while it cannot be said that there is much that can be called a fresh contribution to any of the subjects treated, yet it contains a collection of many thoughts worthy of being thoughtfully considered. No doubt its cautious tone will render it the subject of much criticism from the more radical and advanced section of the native press, but there is equally little doubt that the more thoughtful and far-seeing will feel that the volume is full of wholesome and valuable truths.

Folklore in Southern India. By PANDIT, S. M. NATESA SASTRI, Bombay Education Society's Press, Byculla. Part I. 1884. Part II. 1886.

The increasing importance of the study of folklore is being illustrated on all hands at the present day. Its value in the elucidation of obscure myths and customs has been recently shown by Mr. Andrew Lang who along with a wide philological knowledge possesses an intimate acquaintance with the folklore of many countries. Every independent worker therefore is doing valuable service in working up material for the generalization of the scholar. We congratulate Mr. Natêsa Sâstrî on having begun this study and we trust that the little volumes already published may be but the first fruits of a wider investigation. Comparatively little has been done in Southern India—a country which, with

its numerous and binding customs, should be a rich mine for many investigators. The study is one which can hardly be regarded as the province of the foreigner, it is specially suited for the natives themselves; and of the many graduates who are passing annually through our University, some might well take up this subject, and carry on what the author of these volumes has begun.

The little stories are well told, and written with an almost thorough mastery of English. They are twelve in all, some of them giving the origin of Tamil proverbs, and customs. One of the most interesting is the one told as explanatory of the custom prevalent among the Brahmins "of leaving their food uneaten when it so happens that from any cause the light is blown out;" another is that shedding light on the proverb, "charity alone conquers;" while a third is related as the explanation of the proverb, "little by little the mother-in-law became an ass." Space prevents our quoting any of the passages.

One want we have felt in perusing these stories. The value of the book would be greatly increased by a preface to each, showing how far and where it is prevalent, and giving other particulars to satisfy the reader that they are genuine folktales, and not the mere product of the imagination of the writer.

Hughes' Dictionary of Islam, by the Rev. T. P. Hughes, B.D., M.R.A.S. W. H. Allen & Co.

This is a portly volume of 750 closely printed pages and contains articles some short, some long, on almost every point connected with the canonical, social, and religious laws of Islam.

The author has not, except in a very few articles, seen fit to seek the direct aid of Oriental scholars. The result is that the most valuable parts of the Dictionary consist of extracts from other books. At the same time it is an exceedingly valuable work, only it is not in any real sense "Hughes' Dictionary of Islam". Large extracts are also inserted without any acknowledgment whatever, and to the general reader appear to be the compiler's own composition or translation.

Thus, the description of the institution of the sacrifice in the article on Idu 'l Azha, p. 193 is taken word for word from the "Faith of Islam," pp. 252-3. The whole article on Shirk, p. 579 is also taken from the same book, pp. 106—9, word for word. The original authorities are there given. In the Dictionary the article appears as the result of the independent enquiry of Mr. Hughes. The opening clauses of Section VI. of the Article on the Qurán is taken from an article published in the Journal of the Madras Literary Society. Original translations from French writers are also adopted and printed word for word, as if the editor of the Dictionary had so translated them. He may possibly have done so, but

it is, to say the least, a curious coincidence for whole pages of a translation to be exactly similar to that of a previous one by another author. The fact is that this Dictionary is far too large and embraces too many subjects to be the production of one man. It should have been the work of a number. It is much to be regretted, that Mr. Hughes has on many important points simply given extracts from other European writers, because from his long residence amongst Musalmans he should have been able to give much valuable original information on all these topics. Still, the book will be most useful to all students of Islam, for few—especially in India—can have access to such a large library as Mr. Hughes has had, and of which he has made such excellent use.

Dr. Steingass of the University of Munich has given the whole work the benefit of a careful revision, and has contributed an interesting article on the Khalifah 'Umr and another on the Qurán. The article on Sikhism by Mr. F. Pincott is very full and exhaustive. No important subject has been omitted in this Dictionary. It is thoroughly accurate so far as we have been able to test its statements, and it is a perfect marvel of patience and industry on the part of the compiler.

Unbelief; an Essay addressed to young men of every Christian Denomination, with the view of confirming them in their belief in Christianity and preparing them to meet the arguments of unbelievers. By MAURICE C. HIME, M.A., LL.D. London, Simpkins Marshall and Co.; Dublin, Sullivan Brothers, 1885.

This little volume does not in any way pretend to meet the wants of scholars, nor is it addressed to them. Its object is far less ambitious. Starting from the prevalence of unrest among the more earnest of our young men through a fear that the foundations of their faith are not so secure as in their early days they considered them to be, the author seeks to guide them to certain well ascertained truths which must be counted upon in any decision of the question, and tries to warn them of the speciousness and artificiality so prevalent in the arguments of the most pronounced and blatant of the opponents of Christianity.

In his own words we give the general scope of the essay :—

"(1) To point out to these (*i.e.*, young men) that it is their positive duty to study with care the Christian evidences, and to recommend some books suitable for the purpose; (2) to suggest to them the proper frame of mind in which the study of the Christian evidences should be pursued; (3) to direct their attention to the extreme ignorance, so far as scriptural knowledge is concerned of most cavillers against Christianity; (4) to inform them of two logical fallacies commonly committed by such cavillers, and show them how the question is entirely one of a balance of evidence; (5) to suggest to them some good ways of replying to these cavillers; (6) to impress upon

them the proper stand-point from which to view the ordinary stock objections to Christianity; (7) to give them some hints as to how the war may be fairly carried into the enemy's quarters; (8) to urge upon them the sin and folly of their reading irreligious and immoral books; (9) to point out to them the unreasonableness of our complaining of our inability to fathom all the great Christian mysteries: (10) to show them who are the best judges of the question, 'Is Christianity true?' (11) to indicate the influence more than human of Christianity upon the character of man; in short to confirm them in their belief in Christianity and prepare them to meet the arguments of unbelievers —this is the object of my essay."

Throughout, the subject is treated in a simple and practical way, and ought to wield at least some influence for good. The nature of the book does not contemplate the bringing forward of anything fresh on the subject of Apologetics, does not indeed touch on Apologetics proper at all. It acts rather the part of a guide to that field of literature, and "a counsellor and friend" to all. We wish the essay a large circulation.

The Land Scheme of the Eurasian and Anglo-Indian Association of Southern India. By D. S. White, President of the Assoccia-tion. Madras Eurasian and Anglo-Indian Press, 1886.

The recently published very favourable report by Mr. Glenny on these Agricultural Settlements, seems to put the question of their success beyond all reasonable doubt, and Mr. White deserves the thanks of the Eurasian community for the way in which he has steadily refused to listen to doubters and detractors. The present pamphlet gives an account of the land scheme, and all other necessary information about the settlements.

NOTES AND EXTRACTS.

Two years ago a complete change was made in the method of collecting school fees throughout the Presidency. An order of Government was issued requiring in place of the old month by month system that the fees should be levied by half yearly terms, and be collected either in one sum or by four unequal instalments. At the same time the rate of fees in most classes especially in mofussil schools was considerably increased. There was a good deal of opposition to this new arrangement from the Heads of schools and others. The Managers in Madras addressed a joint letter to the Director of Public Instruction suggesting modifications of

the most objectionable rules, but the Director declined to recommend Government to adopt any of their proposals. It was then decided to wait and give the new scheme a trial before again addressing Government. But just when it seemed to many that the scheme had failed and that the time had come for a strong representation to be made from the Heads of all schools in the Presidency, a new notification was issued which will come into force in July, in which not only are all the objectionable features of the previous one retained, but their objectionable character is intensified. In College departments the fees have been raised in amount and must be paid in a lump sum at the beginning of a term or by instalments whose total sum greatly exceeds the term fee. In the High and Middle departments the amount of the term fee remains the same but, as in the College department, if it is not paid in one sum on the first day of the term it must be paid by instalments whose sum is greatly in excess of the term fee; and for the first time the levying of fees is made compulsory in elementary primary schools. As might be expected the publication of such a notification has created quite an alarm throughout the Presidency. Students fear that they will not be able to complete their course of study, parents and guardians look with concern on the increased fees that they will have to pay, and managers apprehend a falling off in the strength of their schools. Public meetings have been held in Madras and in several mofussil towns, and petitions to Government adopted praying for a reduction in the rates and for a return to the old method of monthly payments. The Managers of the Madras schools have drawn up a letter to Government and have sent a copy to the Heads of all Aided Colleges, and High and Middle Schools in the Presidency with a request that those who are in general sympathy with the views expressed will allow their names to be forwarded to Government. Nearly every manager has replied that he sympathizes with the views thus expressed, so that the letter may be regarded as a unanimous representation from the Managers, Principals and Head-masters of all the most important boys' schools in the Presidency.

The Managers think that the hardship will be relieved by going back to the old monthly system of payment and that if that is done the enhanced rates may be retained, but this is not the view expressed at most of the public meetings which have been held. In these meetings objection has been taken to both the rates and to the mode of payment. The Managers say:—

"We wish Government clearly to understand that we do not desire any reduction in the total amount of fees to be paid for each term. We most heartily endorse the policy which we believe has dictated these Notifications, *viz.*, that a greater share of the cost of education should be borne by those directly benefited than has been the case in the past. We do not seek to relieve parents and guardians of a legitimate burden. Our object in address-

ing you now is not to lower the rate of fees and afterwards ask for increased aid towards the support of our schools. It is the very reverse. We believe that, by collecting fees in ways which are most in harmony with the established customs of the people, the rates of fees may be increased, the total amount of income to each school largely augmented, and eventually the amount of aid from Government reduced. It is not to *our* interests to see the rate of fees reduced, and we do not seek it. What we do ask is a change in the method of collection; and on this point, next to parents themselves, we feel that we have a claim to be heard. Other things being equal, our income from fees rises when we collect them in ways which are most convenient for parents, and falls when we do not do so. After a trial of two years, we are unanimously of opinion that the system of payment by unequal instalments has done much more harm than good, and we urge a return to the old monthly system with one or two slight modifications."

Within the last few days the Government review of the Public Instruction Report for 1884-5 has been communicated to the press. From it we learn that there has been a falling off of 17,000 pupils during the year under review. In 1880-1, 1881-2 and 1882-3 there was an Annual increase of about 60,000 pupils; in 1883-4 the numbers were practically the same as in the preceding year whilst in 1884-5 there has been a falling off of 17,000. This check in the steady yearly increase exactly synchronizes with the introduction of this new fee notification. From the remarks of Government it would seem that the Director of Public Instruction attributes the falling off in part to the effect off the new fee system, but states that it is chiefly through the closing of ill-managed and inferior schools so that though the numbers are less the education is better. This does not appear to be the view held by the Heads of schools for they say:—

"But what we attach much more importance to than a mere fall in numbers or decline in fee income, is the deterioration in the quality of education that has been going on of late, for which we have reason to believe that this method of fee collection is largely responsible. In 1884, when the new scale and the new method of collection came into force, a large number of boys were obliged for a time to discontinue their education. Advantage has been taken of this and of the objection of parents to the new system to start a number of purely adventure schools—schools which being unconnected with the State and uninfluenced by State inspection must necessarily in most instances have little stability. These schools exist because the fees, though levied at rates the same or but little less than those charged in Aided schools, are collected monthly. This undue competition has led to a weakening of discipline and to a lowering of the efficiency of the old schools. At the same time the instruction given in most of these adventure schools themselves is of the poorest type. The Notification of last month has given a fresh impetus to the starting of adventure schools. At the present time meetings are being held for this purpose in different parts of the Presidency. The effect of these schools has been decidedly injurious to the best interests of education and

unless some check is put upon the movement we cannot look forward to the future without grave alarm."

The memorialists enter a strong protest against the issue of this last notification without any consultation with the Managers of schools, and they point out that doing this is in direct opposition to an express recommendation of the Education Commission. They also point out that the regularity of attendance which the peculiar method of collecting fees required by the notification is intended to effect has already been secured, in the College department by the rules of the University, and in the Middle department by the rules of the Middle School Examination and that a simple proviso can be made if necessary for the class going up for the Matriculation Examination. After referring to the number of free scholars and some minor changes they conclude by saying:—

"In conclusion we respectfully ask the careful attention of Government to the subjects discussed in this letter. It may seem that the method of collecting fees, the one on which we have dwelt at greatest length, is not one of any great importance. We beg to assure you that our experience has shown that such is by no means the case. Upon the way in which this question is settled the most serious issues respecting the education of this Presidency depend. Whether Government shall continue to mould and guide the education of South India as it has hitherto done or whether it shall allow it to drift out of its hands, depends in our opinion upon the course which may be adopted with reference to this subject. We feel convinced that unless a large concession is made to the feelings of the country and to the views of managers the result will be that the education of South India will be divorced from the healthy influence of Government and that the policy of the Despatch of 1854 and the labours of the Education Commission will be rendered nugatory. We cannot contemplate the possibility of such a national calamity without feelings of the gravest alarm."

We gladly say a word in favour of the "Aryan blue-black writing fluid" manufactured in Madras. We have tested it both with ordinary pens and with a stylograph and have found it very satisfactory. Any one who has to read much writing here, be it examination papers or MS. for the press, has frequent cause to note the miserable quality of the stuff that is made to serve the purpose of ink. Any one who can introduce a good ink at a price that will make its use general will do a public service by displacing not only the brown mixtures that represent black ink, but also the hideous analine inks which so many youths have taken to using much to the annoyance of any one who has to read what they write. We write feelingly from sad experience.

We have received from Lucknow a copy of a new fortnightly paper entitled "India's Young Folks" issued from the Methodist Publishing

House. It is an illustrated children's paper well printed and carefully got up. We trust it will meet with the success it deserves.

We learn, from a copy of the prospectus that has been sent us, that it is proposed to start a Monthly Journal to be called "The Medical College Journal" in connection with the recently organized "Madras Medical College Students' Association." We are not quite sure that it would not be better to wait till the Association had got rather more firmly established before attempting this. Still, if the students can obtain a sufficient amount of support from alumni of the College and some help from their professors, the Journal may prove to be of real use.

Many parents and teachers in South India, and we suppose elsewhere, are beginning to feel the evil effects of the constant strain of examinations to which young children are being subjected. This subject is dealt with at some length in the last Report of the Madras Christian College. After pointing out the way in which the standard of the Middle School Examination has fluctuated since its institution, the Report goes on to say :—

"But the evil lies deeper than the miscarriage of an examination in any particular year. The fundamental error is that of subjecting boys of thirteen or fourteen years of age to the strain of a public examination, which in the very nature of the case they are unfit to bear.

With the various other public examinations by which the schools of South India are having their liberty and life crushed out—the Lower Fourth Comparative, the Fifth class Comparative and what not?——this Institution has steadily declined to let itself be fettered; and of course no great weight can be given to the results even of the Middle School Examination when they are so contrary to reasonable expectation. Still, even our limited experience of the effect of public examinations upon immature school boys is enough to show the injury caused by the incessant examinations which the Department of Education is forcing upon a reluctant community in the teeth of an express recommendation of the Education Commission. To make the promotion from class to class of little boys depend on the results of a public examination is most hurtful to all good schools. There may be schools so inefficient that unless pupils and teachers are driven forward by the terrors of a public examination nothing will be learnt at all. But the plan cannot be a good one which proceeds upon the theory that all schools are of such a character. Apart altogether from its results being satisfactory or unsatisfactory—and it must be admitted that in a majority of years they have been approximately fair—this Middle School Examination is exerting a steadily deteriorating influence upon the whole education and character of Madras school boys. Its evil effects are already appearing, and will appear more and more, at those higher stages at which public examinations begin to be necessary, and at which they might be made beneficial rather than injurious if the minds of those subjected to them were not fatally cramped and overburdened in earlier years."

It is high time that this truth was realized by those who are engaged in educational work. Examinations are a most useful educational instrument when judiciously employed, but the careless or unskilled use of them can only cause irrevocable injury.

Another paragraph of the report should be read carefully by all friends of Mission Education :—

"But it is not by the results of examinations that the work of the Institution must be judged. It has protested against this being made the standard equally when it has been markedly successful, when it has been markedly unsuccessful, and when, as in the present year, its measure of success has been one of average respectability. The aim by which it strives to regulate its methods and arrangements is not that of pushing its students through examinations as quickly and extensively as possible, but of forming their characters aright, of training them for usefulness in the world, and above all of impressing them with those views and principles and feelings which are the basis of noble life on earth and the only preparation for the life that lies beyond. It is in this point of view, and this alone, that the continued prosperity of the Institution and the measure of popularity which it has long enjoyed give any special satisfaction to its managers. That its class-rooms should be crowded and its alumni faithful and attached is no doubt pleasing in itself, and pleasing also because it gives an opportunity which would not otherwise exist for exerting an influence for good upon the community at large. But popularity is a thing never to be counted on and certainly never to be boasted of. If our measure of it had no other ground than striking success at examinations, it might easily pass away and would afford no gratification to an earnest mind even while it lasted. The case is somewhat different when the Institution which has so marked an amount of public confidence and favour is one which has never bent the knee to the modern idol of examinations and as matter of fact has never been overwhelmingly successful in them; when it is distinguished by the strictness if not the severity of its discipline, when it openly proclaims its leading aim to be that of moral and spiritual training and gives the foremost place to instruction in that revelation from above and that life of lives which are the one hope of healing for all the evils of the world. That such an institution should hold the position which it does, is sufficient proof—whatever their unfriendly critics may assert—that there is something better than the desire to pass or to secure situations under Government at work—it may be dimly and half unconsciously but not on that account less really—in the minds of the youth of Southern India. It shows that both their guardians and they have some desire that they should be educated and trained, at least side by side with the desire that they should *pass*. At the same time it affords some ground to hope for the stability and continued prosperity of the Institution. That indeedis a secondary consideration. The College seeks to work not for its own interest or honour but for the good of men. So long as it helps to direct aright the vast tide of changing thought and feeling in the India of to-day its purpose is being served, whether it happen at any given moment to be itself conspicuous or obscure. Still, making due allowance for the mutability of all things human, we feel

that experience gives some ground for a humble confidence that the College will continue to exert a widespread influence in favour of all that is just and lovely and of good report, and that for a long period to come as in the long series of years gone by, its path will be like the morning light which steadily, even though it may be slowly, comes ever nearer to the perfect day.

The annual distribution of prizes at the Madras Presidency College took place on May 1st, when the chair was taken, and the prizes distributed by the Honourable Mr. Justice T. Muthuswami Aiyar C. I. E. After the prizes had been delivered to the successful students the chairman delivered a long and admirable discourse in which he dealt with the subjects of examinations, the recent fee notification, and the duties of educated young men. Space prevents us doing more than mentioning the address this month, but we hope to return to it in our next issue.

The Rev George Pittendrigh who has been on the Christian College staff for about a year and a half left for home on the 4th instant. Coming out originally with the intention of staying for only one year he remained on, at considerable personal inconvenience, when the continued ill health of Mr. Alexander made it impossible for him to return. The students of the various classes of the College showed their appreciation of the way in which Mr. Pittendrigh had worked here by presenting him with farewell addresses at two very hearty meetings, one of the members of the "Dramatic Club", the other of the students of the College classes. We have some hopes that Mr. Pittendrigh may see his way to return to work which he evidently finds very congenial.

SCIENCE JOTTINGS.

A very curious accident is reported in the *Pacific Advertiser*, published at Honolulu, as having happened to the schooner *J. E. Ford, viz.* the setting fire to one of the sails by a meteor. According to a letter signed by the Captain and a passenger, at 1-30 P. M. on the 12th December the mizen staysail was discovered to be on fire. When the fire had been extingushed it was found that the staysail was destroyed, the main peak halyard block charred badly, and the masthead burnt about half an inch deep. "It is needless to say that all hands wondered at a fire occurring at the masthead, but the finding of fragments of some metallic like substance showed us that something of a meteoric nature was the cause. Those on the deck were picking up burning fragments and throwing them overboard. The pieces of the strange substance were found at the base of the mainmast. A piece as large as a man's hand

was thrown overboard, quite hot, by Mr. Weight, and a piece as large or larger, which was burning the mainsail, was thrown overboard by one of the hands. The above are the facts as we remember them, and as they are recorded on the ship's log. In the night previous the weather was clear, but meteors were very numerous, and the mate and man at the wheel noticed their frequency and numbers, and also that they would burst in a manner resembling rockets. No shock was noticed, the first intimation of the occurrence being the staysail in flames. Our theory is that the substance found is the crust of a meteor or fragment projected laterally. As there was a large quantity of kerosene and other combustible matter on deck, there were doubtless more than the two pieces thrown overboard in our anxiety to avoid disaster."

We confess that the story strikes us as a somewhat improbable one, though we are by no means prepared to say it is impossible. We would certainly have liked to have had some positive evidence in the shape of fragments of the meteor.

The *Times* in recording, as something novel, the taking of photographs by the light of flashes of lightning, by a Mr. Albert S. Barker of Philadelphia says :—

"From their behaviour he estimated the actinic effect of the light was equal to that obtained from an exposure of about 1-300th part of a second in bright sunlight. The popular impression as to the duration of the lightning flash is that it is practically instantaneous. From the experiments of Wheatstone and others with the rotating disc, the duration of the flashes measured appears to vary from 0·001 to 0·0001 second. Other investigators estimate the duration of the flash as being even shorter than those figures. But the very significant fact observed by Mr. Barker in his photographs, that the foliage taken shows unmistakable evidence of having perceptibly moved during the period of exposure, demonstrates that the lightning flash was by no means instantaneous."

These deductions are only an example of the way in which people when they do something which they think is new are apt to draw rash and hasty conclusions which a little thought would show them were quite untenable.

First take the duration of the flash. The determinations made by Wheatstone fixed the maximum duration at the millionth part of a second and the apparent brilliancy is consequently not more than the 100,000th part of the true brilliancy. This accounts for the fact that photographs can be taken by the light of a flash lasting for such a very short time. But the statement made by Mr. Barker seems to negative this conclusion for certainly there could be no sensible motion of objects in such a short space of time. The explanation is very simple. Few

flashes are really single, and the apparent continuance of a flash is caused by several flashes following one another almost in the same path so quickly that the impression of the first has not died away by the time that the next has succeeded it.

These statement are made on ample evidence, for we have in our possession photographs of trees illuminated by lightning which completely bear out what we have said. In one photograph, though the camera was held in the hand and the tree, a casuarina, was being blown about by a strong wind, each twig is clear and sharp showing no signs of motion. In this case the flash was single. Another photograph shows on close examination three different positions of a tree top bent by a strong wind, and the plate itself shows three distinct flashes of lightning.

In watching a thunder storm it is often very difficult to convince oneself that the flashes do not last for an appreciable length of time, for if two flashes in the same path follow each other at an interval of less than about half-a second the eye will probably be unable to distinguish them. The illusion produced in this way is, at times, so perfect that we have seen, *e. g.* a punka swing through a very sensible arc during what seemed to be the duration of a single flash. When, however, such flashes are observed in a rotating mirror it is at once seen that they are multiple.

We gave, last December, the corrections to be applied to barometer readings for the daily tide during the winter months; the following table gives them for the summer months—April to September.

MORNING.

Hours..........	1	2	3	4	5	6	7	8	9	10	11	12
Variation from Mean..........	0·00	−0·01	−0·01	−0·01	0·00	+0·01	+0·03	+0·05	+0·06	+0·05	+0·04	+0·01

AFTERNOON.

Hours	1	2	3	4	5	6	7	8	9	10	11	12
Variation from Mean..........	−0·01	−0·04	−0·06	−0·07	−0·06	−0·05	−0·03	0·00	+0·02	+0·03	+0·03	+0·02

NOTE + Means barometer above mean ;— barometer below mean.

May is one of the months in which cyclones are likely to occur near Madras. The great cyclone of 1872 occurred on the 2nd of May, and since that time there have been a number of smaller ones. Of these the cyclone of May 12th to 22nd, 1877, will be long remembered on account of the heavy rain fall in Madras of over 21 inches. In 1879 there was a

cyclone in the Bay which crossed to the North of Madras on the morning of the 21st of May. When a cyclone is generated in the Bay during the first fortnight of the month it is almost certain to reach the land on the Coromandel coast, but if it is formed in the latter part of the month it will probably strike the coast nearer the head of the Bay. Of course with a late change in the monsoon this may be modified. From the data collected for the period 1877-81 it would appear that there is, on an average, one storm every May somewhere in the Bay.

The following table shows the mean Meteorological conditions of several stations in different parts of India for the month of May.

Station.	At 10 A. M.			Resultant wind direction of the month and percentage of prevalence.	Wind velocity of the month. Miles per hour.	Rainfall of the month. Inches.
	Barometer. Inches.	Thermometer. F°	Humidity. Percentage of Saturation.			
Delhi	29·669	94·8	35	12 N. 49° W.	4·4	0·65
Allahabad	·684	97·6	35	20 N. 8° E.	3·4	0·33
Silchar	·814	81·1	79	10 N. 75° E.	3·5	16·14
Darjeeling	22·953	58·0	86	44 S. 83° W.	?	7·03
Dacca	29·760	86·2	75	60 S. 19° E.	6·3	9·30
Calcutta	·734	88·3	69	66 S. 11° E.	7·1	5·25
Nagpore	·702	99·7	24	44 N. 41° W.	6·5	0·81
Indore	·731	93·6	29	63 N. 70° W.	6·6	0·40
Jeypore	·685	95·4	31	56 N. 49° W.	7·6	0·67
Kurrachee	·739	89·3	63	80 S. 86° W.	18·0	0·05
Bombay	·855	87·9	68	74 N. 85° W.	10·2	0·55
Poona	·806	90·0	32	66 N. 55° W.	14·5	1·60
Belgaum	·838	84·8	43	73 S. 88° W.	6·7	2·78
Secunderabad ...	·789	92·9	32	40 N. 77° W.	7·0	1·42
Vizagapatam ...	·770	89·3	65	60 S. 41° W.	4·0	3·19
Bellary	·798	90·7	42	62 N. 78° W.	8·3	1·81
Madras	·803	93·1	51	66 S. 15° E.	9·4	2·22
Salem	·868	88·0	61	64 S. 55° W.	4·6	4·59
Wellington	24·234	72·5	56	24 N. 74° E.	?	3·90
Coimbatore	29·855	85·3	60	69 S. 17° W.	5·4	2·50
Trichinopoly	·854	90·7	51	61 S. 80° W.	6·0	3·67
Negapatam	·823	90·6	57	69 S. 11° W.	7·3	1·76
Cochin	·896	84·8	77	52 S. 84° W.	2·2	12·82
Mercara	·839	74·6	75	78 N. 74° W.	6·0	5·97
Bangalore	·826	81·4	58	72 S. 71° W.	5·3	4·91
Colombo	·897	84·2	79	75 S. 54° W.	8·3	12·91
Rangoon	·855	86·4	73	58 S. 16° W.	5·2	11·23

Note.—The barometer readings are reduced to 32° F. and, except for Darjeeling and Wellington, are all reduced to sea level.

The Treasury, at the request of the Royal Society, has agreed to insert in the estimates a sum to assist in defraying the cost of an expedition to the Island of Grenada in the West Indies, to observe the total eclipse of the Sun of August 29th. The expedition, which will consist of seven observers, will go by the R.M.S. *Nile* to Barbados where they will be met by a ship of war which will take them on to their several stations. The eclipse is invisible in India and the line of central eclipse lies chiefly

on the ocean beginning in Long. 79° 46′ W., Lat. 9° 48′ N., and ending in Long. 47° 4′ E., Lat. 21° 54′ S. That is, it begins near Aspinwall and striking Africa at about Lat. 12° S. leaves it about Lat. 20° S. and ends in Madagascar. The greatest duration of totality is 6 *m.* 35 *s.*

C. M. S.

RECENT PERIODICAL LITERATURE.

The Nineteenth Century opens with Professor Huxley's second article on 'The Evolution of Theology.' The first two-thirds of the article is occupied with an accumulation of details as to the religious beliefs and practices of the Polynesian islanders; corresponding features in the religion of Israel being pointed out, with a painful conscientiousness. The remaining third gives, within the compass of five pages, a sketch of the history of theological speculation from the days of Samuel down to the present time.

The net result arrived at in the two articles is that the primitive form in which the religious sentiment of mankind expressed itself, was a belief in ghosts; and that there is every reason to believe that the theology of Israel was developed from the same crude germ. The evidence adduced in favour of these two positions may, provisionally, be accepted as adequate. It is to the consequences that Professor Huxley conceives to follow from them that the strongest objection has to be taken.

The first conclusion that Professor Huxley thinks himself warranted in drawing is that, all religion being a development from a primitive belief in ghosts, no religion, however refined its beliefs and practices may be, can claim more credit or reverence than the crude belief and superstitious ritual from which it sprang. The only value that even Professor Huxley can be conceived as attaching to the historical sketch with which the article closes is that it suggests this conclusion. The precise process of inference involved in it, however, is not so clear. Professor Huxley cannot mean that all religious speculation must be nugatory merely because its first beginnings were imperfect. His position seems to be that the data of theology are essentially mere fanciful assumptions, the God of Christian faith equally with the ghosts of primitive savagery. Such an assumption (if really made) can only be due to a fundamental misconception of the true nature of religious knowledge. The data of theology are not fancies but facts; and the fancies, if fancies they be, are subordinate and subsequent to the facts. God is not an idea; He is a power. He is known as an objective reality, towards whom men stand in a conscious and personal relation of dependence; and who makes his influence felt as a determining factor in history. Nations and communities are raised to a higher moral level when God presents Himself to them in a new aspect. The spiritual and moral status of men is measured by the extent to which they have attained to a knowledge of God. This knowledge is not attained through the intellect; it is intuitive and spiritual. At the same time it is a knowledge that requires to be expressed in the conceptions of the intellect; the value of these conceptions being exactly proportioned to the truthfulness of the religious relation that they represent. In the early stage of human history, when the presence of God was only realised in a dumb sense of dependence on some higher power, the religious consciousness was, Professor Huxley tells us, embodied in the belief in ghosts. But in proportion as men have been drawn into a closer and more personal contact with God they have sought to find a more adequate intellectual expression for that

knowledge which comes otherwise than through the intellect. That expression even in its Christian form may not be a sufficing one. St. Paul does not claim that it is so. But if we believe in the integrity of the human faculties we may entertain a rational confidence that our intellectual conceptions do correspond to a large extent with the nature of Him whom our spirits know.

As an example of the mode in which Professor Huxley conceives of the genesis of dogma we may cite his remarks on the doctrine of Christ's divinity:—

"The steps in this evolution are obvious. In the Fourth Gospel, the Logos, raised to a somewhat higher degree of personification than in the Alexandrian philosophy, is identified with Jesus of Nazareth. In the Epistles, especially the later of those attributed to St. Paul, the Israelitic ideas of the Messiah and of sacrificial atonement, coalesce with one another and with the embodiment of the Logos in Jesus, until the apotheosis of the Son of Man is almost, or quite effected."

It does not seem to occur to Professor Huxley to enquire what led to this identification; whether it was purely arbitrary; or whether it was not rather an expression, in the best intellectual conceptions of the age, of that passionate adoration of the person of Jesus, which had won for him even in the days of his humiliation that eternal confession, Thou art the Christ, the son of the living God.

The second conclusion to which Professor Huxley would guide his readers is that no such special character attaches to the Hebrew religion as to warrant us in believing that it has been divinely inspired. What will naturally occur to the majority of readers is that, whether this be so or not, Professor Huxley is hardly competent to pass an opinion on the subject. In our notice of the first article we pointed out the fallacy into which Professor Huxley falls in dealing with the religion of Israel; how, from the fact that there are certain resemblances between the Israelitic theology of the day of Samuel and those forms of religion that are called *sciotheistic*, he leaps to the conclusion that there are no characteristic differences. We farther ventured on the conjecture, that starting from such a conception of the Israelitic religion, Professor Huxley would experience some difficulty in giving a rational account of the theology of the prophets. It is with interest, therefore, that we note what Professor Huxley has to say on the subject. After repeating his assertion as to the character of the theological conceptions of the early Israelites, he proceeds:—

"All the more remarkable, therefore, is the extraordinary change which is to be noted in the eighth century B. C. The student who is familiar with the theology implied or expressed in the books of Judges, Samuel, and the first book of Kings, finds himself in a new world of thought, in the full tide of a great reformation, when he reads Joel, Amos, Hosea, Isaiah, Micah and Jeremiah."

Professor Huxley's candour is worthy of recognition. The fact referred to is indeed a remarkable one, and to most minds will suggest that Professor Huxley's analysis of the Hebrew idea of God has been something less than adequate.

With regard to the general question as to the divine authority of the Hebrew religion, it may be interesting to cite the words of one who possesses stronger claims on our attention than Professor Huxley can possibly assume:—

"When we say that God dealt with Israel in the way of special revelation, and crowned his dealings by personally manifesting all his grace and truth in Christ Jesus the incarnate Word, we mean that the Bible contains within itself a perfect picture of God's gracious relations with man, and that we have no need to go outside of the Bible history to learn anything of God and His saving will towards us,—that the whole growth of the true religion up to its perfect fulness is set before us in the record of God's dealings with Israel culminating in the manifestation of Jesus Christ."

Professor Huxley should not attempt to write on every subject. It may well be that the Christian Church has been accustomed to lay far too great stress on dogma, and ought to turn her attention more to the gradual development of the knowledge of God in the events of history. But she will not accept as her guide in this direction one who can find, in the religion of the middle ages, nothing more attractive to his imagination than the pictures of Satan

champing up souls in his capacious and well-toothed jaws, to void them again for the purpose of undergoing fresh suffering".

Blackwood quite redeems its character this month, for sooth to say, even old friends had been quietly grumbling that Maga was rather dull. Here however we have several articles of the true type at its best. The first is a sketch of the late Principal Tulloch by one who is at once an old friend and a discriminating writer. Mrs. Oliphant makes her brief memoir exactly what such a memoir ought to be. It is full not only of personal knowledge but of personal sympathy; it throws up the good and endearing qualities in warm relief, while it does not foolishly attempt to conceal the failings of one who if not altogether a great man was a mighty one in the Scottish Israel. That Tulloch was constitutionally lazy, possessed of a chronic bad temper, and generally, a difficult man to get on with *sometimes*, is here very plainly put forth. But like most men of that kind he got on himself, and as such men generally do, secured a paragon of a wife. He was only twenty-two with a small stipend when he married a girl of nineteen whose "presence was soothing and healing" to a husband who was "impetuous, hot-tempered, and sensitive." In fact she could humour and manage him. She could do more. Tulloch used to waste the midnight oil, writing far into the night, but when he went to bed his better half used to slip out of it and spend the "wee sma' hours" in fair copying what her husband had written in a hand we may presume to have been execrably bad. Not the least interesting portion of the article is the publication of the letters from the Queen to the widow and eldest son. They show how completely and thoroughly Principal Tulloch had taken the part of Norman McLeod in the Queen's counsels and affections. Mrs. Oliphant makes him one of a trio which includes Norman McLeod and Dr. Chalmers. We should place Dr. Chalmers a head and shoulders above the others, great as they were. *Aerial Navigation* is an interesting account of what has been doing recently in Aerostatics. If the Ballooners go on as they have been doing they will elevate their amusement into a science, and make their vehicles of practical use, instead of instruments of fearful pleasure. *The Early Experiences of Zit and Zoe* is in the very best style of Grant Allen, to whom we may without much risk of error attribute the piece. It purports to give the experiences of the first two missing links, male and female; the first monkeys who—or which?—became men. It is cleverly done so far, but will require some careful handling in the future to avoid being either offensively vulgar or ludicrously weak. Lawrence Oliphant's *Moss from a Rolling Stone* deals with sporting experiences, chiefly in Ceylon. They were in in the good old days before coffee and tea drove away the jungles and their inhabitants. It is a sign of the times to find old Ebony with those signed articles.

The *London Quarterly Review* opens with an interesting and able article on William Carey. This subject was so fully treated in our last number that it is unnecessary to enter upon it again, so we confine ourselves to quoting the concluding paragraph bearing on the "Serampore University".*

"Carey's College at Serampore has fallen, we believe, to the standard of an ordinary high school, and yet it is a chartered university with power to confer academical degrees. The charter was granted by the King of Denmark in 1827, and is secured in perpetual validity by Article VI. of the Treaty of 1845, which transferred Serampore to the English.

The powers thus conferred have never been exercised, but there is no reason, so far as we can discover, why they should not be exercised. India has now four universities, but in none is there a Divinity Faculty. For the growing Church of India there is great need for a University granting degrees in Divinity, both on the basis of examination and in recognition of distinguished services to the cause of religion. No locality would be so suitable for such a University as Serampore. If the Baptist Missionary Society would develop a plan for the resuscitation of Carey's University sufficiently liberal to unite the nonconforming churches at home, it would, we

* See Vol. I. p. 423.

believe, be received with auspicious favour by the Churches of India, and would command an amount of support that would suffice to ensure its efficiency and permanence. Such a university would be a monument to the father of modern missions, worthy alike of the man and of the great Society which he was instrumental in founding."

In the *Contemporary Review* for this month Mr. R. H. Hutton completes his comparison of "Newman and Arnold." After remarking that "the difference between the intellectual and moral atmospheres which seems to have been breathed by Newman and Arnold is so astonishing that one can hardly realize that, for sixty four years at least, they have been, what they still are, contemporaries," he goes on to criticise Mr. Arnold's favourite doctrine of the "Zeit-geist" or "Time-spirit," and looking at it in the light of their case he maintains that it is not worthy of that respect which Mr. Arnold claims for it.

"The Zeit-geist breathed upon Bunyan and made him believe that Paganism was dead for ever, and the Papacy in its dotage. It breathes upon us in the nineteenth century, and while some of its children rub their eyes and find that Giant Pope is the true sponsor for revelation after all, others of them rub their eyes, and find that Giant Pagan is still in his youth; that there is indeed no revelation, and that Christianity, so far as it is true at all, is a truth of human nature, not of theology. * * * Its usual course is zigzag. It breathes on us, and we can no longer see a truth which was clear yesterday. It breathes again, and like invisible ink held to the fire, the truth comes out again in all its brightness. However, the drift of all of this is, that Mr. Arnold while he sees much which Cardinal Newman has neglected, has certainly neglected much which Cardinal Newman sees, till they seem to live in worlds as different as their countenances."

Mr. Hutton then proceeds to criticise Mr. Arnold's direct teaching, and especially "that teaching which implicitly accepts from science the exhortation to believe nothing which does not admit of complete verification, and which is intended to find for our age a truly scientific substitute for the theology of which the breath of the 'Zeit-geist' has robbed us." He deals first of all with Mr. Arnold's attempt to demonstrate the truthfulness and power of the Bible although he does not consider that there is even "a low degree of probability" for the existence of any Divine Being. Although the Bible professes to be the revelation of a Being who thinks about man and loves him, Mr. Arnold is not staggered by this.

"He holds" says Mr. Hutton, "that we 'very properly and naturally, make' God a being who thinks and loves 'in the language of feeling'; but this is an utterly unverifiable assumption, without even a low degree of probability so that why we may 'properly and naturally' mislead ourselves by 'language of feeling' so very wide of any solid ground of fact, I cannot imagine. We have always reproached the idolators, as Israel represented them, with worshipping a god who is nothing in the world but the work of men's hands, the cunning workmanship of a carver in wood or stone. But why is it more proper or natural to attribute, in the language of feeling, false attributes to 'the stream of tendency not ourselves which makes for righteousness,' than it is to attribute, in the language of feeling, false attributes to the graven images of an idol-founder? However, this is Mr. Arnold's contention, though at other times he is ready to admit that whenever emotion has been powerfully excited by supposed knowledge and when that supposed knowledge, turns out to be illusion, the emotion will disappear with the disappearance of our belief in the assumptions which we had formerly accepted. I should have thought that this would apply to the Bible, and that if ever we could be convinced that there is not even a low degree of probability for the conviction that God is a Being who thinks and loves, all the emotions excited by the innumerable passages in which He is revealed as such a Being, would die away, and be extinguished. But this is not Mr. Arnold's view."

Mr. Hutton then discusses Mr. Arnold's definition of religion as "morality touched with emotion". "Morality" he says, "cannot be 'touched with emotion' without reason, or at least excuse for the emotion it is to excite." But the stream of tendency, which is Mr. Arnold's substitute for God, is not a power to excite emotion. It is not tendency, but intention which can draw out our affections. How then is this emotion to be conjured up?

"He strives to excite it by disclosing to us the promise of *life*, which is implicit in all conformity to this "stream of tendency;" for life is the word which, in

Mr. Arnold's teaching, takes the place of faith. He values Christ's teaching because he says that it discloses the true secret of *life*—because it discloses a new life for the world, even after faith (as we understand it) is dead, * * * 'The all-ruling effort to live,' is identical, he says, with 'the desire for happiness,' and this craving for life is, he asserts, sanctioned by Christ in the saying 'I am come that ye might have *life*, and that ye might have it more abundantly; but ye will not come unto me that ye may have life.'"

The power of attaining life which Christ offered, is then according to Mr. Arnold, no supernatural gift, but is merely the result of a secret which Christ discovered, and which any one might discover. It is made known in the promise "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." To use his own words "The breaking the sway of what is commonly called oneself, ceasing our concern with it, and leaving it to perish, is not He (*i. e.* Jesus Christ) said, being thwarted or crossed, but *living*. And the proof of this is that it has the character of life in the highest degree—the power of going right, hitting the mark, succeeding. That is, it has the character of happiness, and happiness is for Israel the same as having the Eternal with us—seeing the salvation of God." To all this Mr. Hutton replies:—

"Surely it is hardly justifiable for Mr. Arnold, in describing the 'Secret of Jesus,' to substitute for the words of Jesus words of his own so very different in tone and meaning from those in which the secret was first disclosed. Where does our Lord ever say that the evidence of spiritual life is in the consciousness it gives us of *hitting the mark*, of *succeeding*? If we are to take our Lord's secret, let us take it in his own language, not in Mr. Arnold's. Turn then to his own language, and what do we find? We find "Blessed are the pure in heart, for they shall see God." Does that mean the same thing as, for they shall have the joy of feeling that they have 'hit the mark, that they have succeeded?' * * * 'Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven.' Does that mean the same as the more you are persecuted and maligned the greater is your reward on earth, no matter whether there be any world beyond this or not. Yet that is what Mr. Arnold tries to make it mean in order to reconcile his interpretation of the 'secret of Jesus' with the actual words of Jesus."

Nor is he much more successful when he endeavours to interpret the utterances of conscience.

"I believe that Mr. Arnold misreads even the language of conscience when he makes it say that as we advance in our development we become aware 'of two lives, one permanent and impersonal, the other transient and bound to our contracted self; he becomes aware of two selves, one higher and real, the other inferior and apparent; and that the instinct in him truly to live, the desire for happiness, is served by following the first and not the second.' What we really become aware of is, that behind the loud-voiced, strenuous, well-established self of our lower nature, there is growing up a faint, embryo, struggling, nobler self without strength, without permanence; but that on the side of that self there pleads another and higher power, offering us, if we listen to the nobler voice, infinite prospects of a new world of communion, a new buoyancy, a new career. It is not the nobler self which is, as Mr. Arnold says, strong and permanent nothing can be weaker or more fitful. But the promise is, that if we give ourselves to the weak and fitful but nobler voice, our doing so will bring us into direct communion with one who is really strong, who is really permanent, who is really eternal; not merely what Mr. Arnold means by eternal—namely *more or less enduring*."

Mr. Hutton, then compares the "secret of Jesus" with "the secret of Matthew Arnold," and shows that if there is one thing to which Scripture and the higher experience of the human race bear testimony, it is to the dependence of the nobler self on communion with a righteous being external to it. Take for example "the divine illusion" out of the 51st Psalm, and how much of "the emotion" requisite for religion would remain?

But not only does Mr. Arnold fail to provide us with the "emotion" with which "morality" is to be "touched" in order that it may become religion but he adopts a principle which if consistently carried out would be fatal to all purity—the principle of verification to which reference has already

been made. If he is to be consistent he must apply his principle of verification to the suggestions of the higher nature.

"For why are we to obey them? Mr. Arnold replies simply, human *experience* teaches us that it adds to our life, to our happiness, to the vitality of our true and permanent self to do so. But how are we to get the verification without trying both the wrong way and the right way? You cannot found on mere experience *without* the experience. * * * Should you not sin in order to be sure that sin saps your true life, and diminishes your fund of happiness? I fear there is nothing for Mr. Arnold but to admit that this is not sin—that *trying* evil, in order to be sure it *is* evil, is not forbidden by any law, if there be no spiritual nature higher than man's, which lays its yoke upon us, and subdues us into the attitude of reverence and awe."

In order to explain the "dismaying contrast" between "Newman and Arnold" Mr. Hutton points out, first, that Mr. Arnold's mind belongs "rather to the Stoical than to the religious school—the school which magnifies self-dependence, and regards serene calm, not passionate worship, as the highest type of the moral life"; and second, that "Mr. Arnold seems to have imbibed the prejudices of the scientific season of blossom, when the uniformity of nature first became a kind of gospel." He concludes his article with a very appreciative criticism of Mr. Arnold as a poet, "whose place will probably be above any of the poets of the eighteenth century, excepting Burns," and who will receive a high place "even amongst the great poets of the nineteenth century."

The Fortnightly Review opens this month with a couple of articles on "Our Railway System." In the one Mr. S. Laing while deprecating the purchase of the railways by the State writes in favour of State control; in the other, Mr. J. Parsloe "ventures to say that the question of complete State management must ere long come within the range of practical politics," and thinks that the acquisition of the railways by the State would give a great impetus to our industries.

Of more general interest is an article by Captain H. M. Hozier on "Lloyd's." The name of Lloyd's is as Captain Hozier says a household word not only throughout England but throughout the world. But like many other words which are on every one's lips, its true meaning is understood by but few of the uninitiated general public, while to the question, which naturally arises, "who was Lloyd?" not many can give an answer. In this article all these things are explained.

"The name of Lloyd's itself is derived from a coffee-house, which was kept by Mr. Edward Lloyd originally in Tower Street in the later part of the seventeenth century, where underwriters used to collect before Lloyd's became the centre of the underwriting and shipping interest. Marine insurance seems to have been adopted by merchants in connection with or in addition to their other business. In 1692 Lloyd's coffee-house was moved from Tower Street to the corner of Lombard Street and Abchurch Lane, where a system of marine intelligence was organized. To meet the desire for information, Mr. Lloyd started *Lloyd's News* in 1696, which however fell under the censorship of the Government after the issue of only seventy-six numbers, through a report upon the action of the House of Lords with regard to silks, and consequently was discontinued. *Lloyd's News* was resuscitated in the year 1726, under the form of *Lloyd's List*, and is thus the oldest newspaper existing at the present day with the exception of the *London Gazette*. At Lloyd's coffee-house underwriters met, probably for only a short portion of the day to transact their business, and obtain intelligence."

Such was the origin of that great association, to which all who go down to the sea in ships owe so much, and although rivals have often sprung into existence it has always held its own. At first of course it was not a regular association:—

"The door of Lloyd's was open to all who chose to enter. No membership or formalities of any kind were exacted, but it gradually became a serious question for the respectable visitors at Lloyd's coffee-house to separate themselves from the rest. Illicit gambling and wagering policies had become frequent. Lives of unfortunate gentlemen who might happen to stand accountable to their country were freely insured, as well as the lives of well known personages so soon as a paragraph appeared in newspapers announcing them to be dangerously ill. Soon after 1770, underwriters and brokers who wished to remedy these abuses united under the name of Lloyd's, and having obtained possession of *Lloyd's List* removed from Lombard Street to

Pope's Head Alley. From these temporary quarters in the year 1774 they moved to the Royal Exchange, and set up there on a permanent footing the institution which has flourished ever since on the same spot."

Much of the confusion of thought about Lloyd's is due to the fact that it embraces two different functions. It is at once an assurance association and the great centre of maritime intelligence.

"Lloyd's is, in the first place, an association of underwriters, each of whom conducts his business according to his own views; and for those views, or for the business transacted Lloyd's as a corporation is in no way responsible. Lloyd's as a corporation, and the committee as its executive, have almost nothing to do with matters of marine insurance. Their business is to conduct the affairs of Lloyd's in its corporate capacity; to observe the regulations laid down by the members in general meeting for the admission of members and subscribers; to carry out such steps as may be necessary to supply and distribute shipping intelligence; and to guard as trustees the corporate funds and corporate property."

The intelligence department is now very completely organised. Every coast is divided into districts and each district is watched over by a Lloyd's Agent. In addition to this there are at particular points on the great lines of maritime traffic, signal stations which are connected with London by telegraph. By means of these agents and signal stations Lloyd's at once receives information of any casualties that occur, and of the movements of shipping generally. The information thus acquired is telegraphed to all the commercial centres of Europe, and even to New York and Melbourne. Lloyd's also publishes several daily and weekly prints, and supplies the newspapers with the information which, under the heading "Movements of Shipping, from Lloyd's," is so eagerly read by those who have friends at sea.

In Lloyd's rooms the chief part of the marine insurance of the world is conducted, and Captain Hozier describes briefly but clearly, the mode of transacting business:—

"The ordinary course of insurance of a ship or goods is that the shipowner or merchant sends an order to some of the great marine insurance brokers * * *. These show the insurance to be effected on a small piece of paper, which is technically called a slip, to some of the great underwriters * * * * who initial the slip, showing upon it what amount, or as it is technically termed "line" they choose to underwrite, and although a slip from not being stamped cannot be sued upon legally, yet underwriters always consider that when they have once initialled a slip they have made an honourable engagement, which they will not infringe, and always sign the policy afterwards. The policy is prepared by the broker, and from the underwriters' names being written in succession at the foot, the term of underwriter has arisen."

The good work done by Lloyd's is supplemented by that of two auxiliary associations, Lloyd's Register of British and Foreign Shipping, and the Salvage Association. It may surprise some to learn that the Lloyd's referred to in the proverbial expression 'A 1 at Lloyd's' is not the great corporation of which we have been speaking.

"As a matter of fact *Lloyd's Register* as constituted for the last fifty years, is a totally distinct society, with a separate committee and separate executive, although, like Lloyd's itself, it would appear to have originated in the necessity for reliable information felt by the underwriters who frequented the coffee-house of Edward Lloyd two hundred years ago. The early frequenters of Lloyd's coffee-house in Tower Street and certainly in Lombard Street, kept ship's lists for their own guidance; nor would this be unnatural, for so soon as the practice of insuring ships and their cargoes was reduced to a science means were necessary to ascertain whether the ships were seaworthy and what were their relative qualifications. * * * It is probable that these ship's lists were printed and circulated about 1726, the same year as saw the first publication of *Lloyd's List*. The affairs of this Association are now managed by a committee of fifty, composed of merchants, underwriters and shipowners, and on it are representatives from the chief ports of the country."

The object of the Salvage Association is explained by its name.

"When vessels get into distress it is often necessary to discharge their cargoes and take measures for the safety of both vessels and goods. To superintend this operation it is often customary to send from this country a special agent on behalf of the under-writers, to watch over their interests, and to give technical

assistance and advice to Lloyd's local agent."

It is for the purpose of despatching these special agents, and of rendering similar services that this Salvage Association has been called into existency. It is difficult to overestimate the value of Lloyd's and its auxiliary associations. As Captain Hozier says:—

"The existence of Lloyd's has a national interest. From every point of view it is of enormous importance. As an Assurance Association it is the centre of the marine insurance of the world. As the machinery for the collection and diffusion of mercantile intelligence it stands unrivalled, and together with its affiliated associations of Lloyd's Register and the Salvage Association, Lloyd's forms an enormous organisation which, throughout the world, has no rival and knows no jealousy, but to meet the requirements of the public and to bring the great weight of an influential corporation to the aid of the preservation of life and property from the perils of the sea."

The writing in the current number of *The Indian Evangelical Review*, is at least quite equal in force and interest to that of its predecessors. Not a few of its readers in Madras will be glad to see as the first article Mr. Waterbury's thoughtful paper on "The Anglo-Saxon Element in Missions." After a brief but impressive review of the progress of the Anglo-Saxon race to its present high place among the nations, Mr. Waterbury endeavours to show how its whole history suggests that Almighty God in "advancing and elevating an obscure and insignificant people.........has been fashioning one of His instruments for the "evangelisation and unification of the world."

The second article by Dr. Cotterill, Bishop of Edinburgh, entitled "Uncivilized Man," begins with an interesting account of the writer's own experiences among the Hill Tribes in Southern India, and the Hottentots and Bushmen in South Africa, preparatory to a discussion which is conducted at some length, of the question:—

"Whether the true normal state of man, for which he was created, is civilized life and not barbarism, or whether civilization is nothing else than the result through countless generations of the gradual development of man by the circumstances which surround him."

Mr. H. T. Bruce gives the second of his series of papers on the "Natural History of the Marathi Bible," treating of Reptiles in much the same way as in his former paper he treated of Birds.

Of the remaining articles, one is a Sermon by Mr. Hewlett, on "Spiritual Power, the special need of Indian Missions," which is followed by a short paper on "gratitude" by a "Foreign Missionary;" Ram Chundra Bose, in continuation of his article in the last number of the Review on Sir Alfred Lyall's "Asiatic Studies" criticises that writer's recent paper in the *Fortnightly* entitled "Progress in India," and Mr. T. J. Lucas gives an exhaustive discussion of the question, "How shall we deal with Hindu and Muhammadan enquirers and converts who have more than one wife?"

The notices of books and "notes and intelligence" are written with considerable care, and include an interesting account of the report of the Society for Psychical Research on the Phenomena connected with Theosophy.

The *Church Missionary Intelligencer* for April contains the latest available accounts of the murder of Bishop Hannington and some fifty of his men at Unyalla on the banks of Lake Nyanza. All doubt of the truth of the report seems now to have been removed, both by letters received from the Rev. W. H. Jones who accompanied the Bishop most of the way, and by a telegram from Sir J. Kirk announcing confirmation of the report from U-Ganda. The facts of the case seem, briefly to be these. The Bishop along with Mr. Jones had safely crossed the Masai country following Thomson's route as closely as possible. When they reached Kavirondo, on the 8th October, the Bishop resolved to push on with fifty men to U-Ganda leaving the rest of the caravan in charge of Mr. Jones at Sundu's Village, in Kavirondo. The Bishop having reached the lake in three days continued coasting it till the 10th day when he was met by the chief of the district who asked for ten guns and ten barrels of powder as a *hongo*. The Bishop refused to do this but sent him one barrel of powder and four elbows of cloth. Soon after, the chief sent some men to conduct Mr. Hannington to a place from which he said he could see the

lake, but as soon as they had got out of sight of the rest of his men they seized and bound the Bishop and the man that was with him and carried him off to the village. The rest of the men were afterwards seized. The Bishop was there confined under pretence that they must wait till they heard from the Great Chief, and on the eighth day they told him that they had received orders to take him to U-Ganda to see the Great Chief. The next day Mr. Hannington and his men, bound two and two, were conducted outside the village and were then set upon and murdered. Four of the men escaped and carried the news to Mr. Jones who, after waiting for some time for further information, managed, with difficulty, to escape from Kavirondo on December 8th and conducted the caravan in safety to Rabai, where he arrived on February 4th. Great anxiety is still felt for the Missionaries at U-Ganda for Sir John Kirk reports matters as being still "unsettled" there. They were however all safe two months after the murder.

The same number contains an interesting article on "Some Recollections of Bishop Hannington" by a College friend. We extract the following story as illustrating his courage which, in this case at least, amounted to rashness :—

"On this first missionary journey to Central Africa, after one of his many severe attacks of fever, being convalescent, he thought to take a short stroll and collect some botanical specimens. At about a mile from camp he saw some animal moving through the dense mimosa scrub, and firing, killed it. His prey proved to be a large lion's cub. The gun-bearer, seeing this, fled with every sign of terror, and shouted to him to do the same. It was time indeed to do so. The cries of 'Run! bwana, run!' were accentuated by a double roar, and, looking round, Hannington saw the bereaved parents, a fine lion and lioness, coming towards him with long, bounding leaps over the scrub. An ordinary man, encountering lions for the first time, would probably have lost all presence of mind, and, turning to run, have been inevitably destroyed. He deliberately faced round upon his enemy. The enraged lions were distant but a few paces, but they suddenly checked, and both stood as though transfixed, glaring upon him. So they remained for some time, till Hannington, placing one foot behind the other, and still keeping his eyes fixed upon the yellow orbs before him, gradually increased his distance and having placed about a hundred yards between himself and the monsters, quietly walked away. But the indomitable nature of the man comes out more strongly in what followed. Most men would have concluded that they had had enough of such an adventure, and have accepted their escape from the jaws of death, or at least would not have renewed the contest without assistance. Hannington was formed of quite another metal. He determined that he would return and secure the skin of the cub he had killed. So he retraced his steps. When near enough to observe their motions, he could see that the lion and lioness were walking round about their cub, licking its body, and filling the air with low growlings. At this moment an unknown flower caught his eye. He plucked it, took out his note-book, pressed it between the leaves, and classified it as far as he was able; then, with coolness perfectly restored, he ran forward a few paces, threw up his arms, and shouted! Was it that the lions had never encountered so strange an antagonist before? At all events, they looked up, then turned tail, and bounded away. He dragged the cub for some distance, till having left the dangerous vicinity, he shouldered and brought it into camp."

QUERIES.

Y. STEPHEN.

How can a deist be answered who denies the existence of a future life?

Our correspondent evidently assumes that there is something inconsistent with the deist's own principles in his denial of the existence of a future life and that therefore he can be answered out of his own mouth. Well what is a deist? A deist is one who believes in a God who created the world and who estab-

lished its laws. But there may be deists and deists. Suppose, for example, that the deist holds that, while the world was created by God, yet its creation was but a freak, as it were, does not embody any serious purpose and is no revelation of the mind and character of its author. On that wild supposition, we do not see that the deist could be logically compelled to admit the existence of a future life. But neither, on the other hand, do we see that he would be warranted to deny it. In dealing with a deist of such a stamp as this, if any such there be, one would have to try to argue him out of his fundamental assumption. If however, the deist admits, not only that the world was created by God, but also that the world embodies a serious purpose and is a revelation of the attributes and character of its Creator, then it seems to us that the deist can be answered out of his own mouth when he denies the existence of a future life. For we may infer from creation, taking in man as well as nature, that the Creator is not only infinitely wise and powerful, but also that He is holy. Why else has He endowed us with a nature that makes us approve of right and condemn wrong-doing, even in spite of our own inclinations, and that fills us with anticipations of a judgment in righteousness to come? If then God is a wise and holy Being, is it conceivable that He would mock our invincible and our most sacred aspirations and anticipations? One of the deepest and most universal aspirations of human beings is immortality. The soul shrinks from annihilation and presages a continuance of existence after death. Now can we believe that this aspiration could have been implanted by the Creator in the universal heart of man, only to be disappointed, and that thus our God given nature is an organised lie? We think we cannot; and we shall continue to be of this opinion, until something higher and better than personal immortality shall have been discovered. Mr. Harrison, Miss Bevington and others strive with a zeal and an eloquence, worthy of a better cause, to persuade us that an impersonal immortality *i.e.* in, the continued operation of the results of our good deeds, when our personal selves shall have "melted into the infinite azure of the past," is a more desirable thing than the immortality of which the Bible speaks when it says that "both he that soweth and he that reapeth shall rejoice together." To such we can only reply in the words of the "man of Uz," "Miserable comforters are ye all!" or in the words of our own poet:

"And he, shall he,

Who loved, who suffered countless ills,
Who battled for the True, the Just,
Be blown about the desert dust,
Or seal'd within the iron hills?

No more? A monster then, a dream,
A discord. Dragons of the prime,
That tare each other in their slime,
Were mellow music, matched with him."

CORRESPONDENCE.

TO THE EDITOR,

Christian College Magazine.

SIR,

The Revd. J. E. Padfield in his interesting article on the Hindu Tonsure in the March number of your Magazine says. "The mustache is universally worn by Hindus of every caste and nation except the priestly class of Brahmins." There are two castes that Mr. Padfield has not included in his exception in the case of which the omission must be due to inadvertence, for Komatis and Jangams are common in the Krishna District. Other castes that commonly shave clean are Telis, Srushthi Karnams, and Dyandras, in Telugu Districts. There are probably others in the Tamil Districts.

H. G. P.